Jacob of Sarug's Homily on Simon Peter, when our Lord said 'Get behind me, Satan'

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Jacob of Sarug's Homily on Simon Peter, when our Lord said 'Get behind me, Satan'

Translated with Introduction by
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LIST OF ABBREVIATIONS

Bedjan	P. Bedjan, *Homiliae Selectae Mar-Jacobi Sarugensis* I–V Paris/Leipzig, 1905–1910)
CSCO	Corpus Scriptorum Christianorum Orientalium (Leuven)
Dem.	Aphrahat's *Demonstrations*. See bibliography; cited according to *Demonstration*, section, page, and line number.
OrSyr	*L'Orient Syrien*
OCA	Orientalia Christiana Analecta
PG	J. P. Migne, *Patrologiae cursus completus, series Graeca* (Paris, 1857–1866)
PO	Patrologia Orientalis
PS	Patrologia Syriaca
SC	Sources Chrétiennes

INTRODUCTION

INFORMATION ON THIS HOMILY	
Homily Title:	Homily on Simon Peter, when our Lord said, "Get behind me, Satan!"
Source of Text:	*Homiliae selectae Mar-Jacobi Sarugensis* edited by Paul Bedjan (Paris-Leipzig 1905, 2nd ed. Piscataway: Gorgias Press, 2006), vol. 1, pp. 482–506. [Homily 20]
Lines:	474

OUTLINE

Jacob of Sarug's homily on Matt 16:23 touches the themes of Jesus' divinity and death, warfare with Satan, the harrowing of hell, prophecies of Jesus' actions and the events surrounding Him, and Jesus' relationship with Simon Peter. Peter's rebuke of Jesus for His willingness to die gives Jesus (through Jacob) the occasion to explain what His death will accomplish. Not surprisingly, there are several phrases and themes occurring in this homily that also have a place in Jacob's homilies on the resurrection,[1] his homilies on Jesus' fight with Satan,[2] and the homily on death and Satan;[3] these parallels are pointed out at the appropriate places in the notes to the translation. Other writers, of course, both Syriac and Greek, frequently deal with such theologically significant subjects as Jesus' death and the harrowing of hell,[4] and a few of the numerous parallels are pointed out in the notes.

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[1] *Hom.* 54 and 55, in Bedjan II, pp. 611–635; Thomas Kollamparampil, ed. and trans., *Jacob of Sarug's Homilies on the Resurrection* (Metrical Homilies of Mar Jacob of Sarug, fasc. 5; Texts from Christian Late Antiquity 14; Piscataway, 2008).

[2] *Hom.* 82, in Bedjan III, pp. 335–363; and *Hom.* 126, in Bedjan IV, pp. 610–631.

[3] *Hom.* 176, in Bedjan V, pp. 641–658.

[4] See J. Teixidor, "La descente aux enfers chez S. Ephrem," *OrSyr* 6 (1961), pp. 25–40; Robert Murray, *Symbols of Church and Kingdom: A Study in Early Syriac Tradition*, rev. ed. (London, 2004), pp. 234–236; and now Thomas Buchan, *"Blessed is He*

Before briefly taking a look at the structure of the homily, an overview of the immediate scriptural context is in order. The homily is indeed on Matt 16:23, but it focuses on that verse only as part of a larger story, and Jacob makes reference to the rest of Matt 16 in the course of his preaching on Matt 16:23. In this chapter of the Gospel, Jesus, beginning with a mention of the sign of the prophet Jonah (16:4), inquires of His disciples whom people are saying that He is. Some thought Jesus was one of the prophets (16:14), but Simon, responding to Jesus' direct question to the disciples, "Who do you [pl.] say I am?", utters the foundational confession, "You are the Christ, the Son of the Living God" (16:15–16), and Jesus names him Kefa/Petros[5] with reference to the foundation[6] of the church Jesus will build and against which the gates of hell will not prevail, and then Jesus promises him the keys to the kingdom of heaven[7] (16:18–19). The source of Simon's confession was divine, not human (16:17), but immediately (at least from a literary standpoint) after this event, when Jesus begins telling his disciples about his approaching death, Simon rebukes Him, on the assumption that it is not fitting for the Son of God to die (16:21–22). It is, of course, Simon's rebuke that elicits Jesus' own rebuke of him, the central subject of Jacob's homily. The remainder of the chapter deals with discipleship and self-denial,[8] but these last five verses of the chapter (16:24–28) do not directly come into view in Jacob's homily.

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who has brought Adam from Sheol": Christ's Descent to the Dead in the Theology of Saint Ephrem the Syrian (Piscataway, 2004).

[5] On the Aramaic *Kefa* as opposed to the Greek *Petros* used for the disciple's name, see Murray, *Symbols*, p. 214 n. 5.

[6] Cf. *Hom.* 54.156–168; Kollamparampil, *Homilies on the Resurrection*, pp. 22–23. Jacob seems to take Simon himself as the foundation (see 95, 110, and 129 below), but some others, both Greek (Chrysostom, *In Matthaeum*, hom. 54.2 [*PG* 58.534]) and Syriac (Margaret Dunlop Gibson, ed. and trans., *The Commentaries of Isho'dad of Merv, Bishop of Ḥadatha (c. 850 A.D.) in Syriac and English*, vol. 1 (Cambridge, 1911), p. 66 [translation] and vol. 2, p. 111 [text]), consider Simon's confession as the foundation. See also Ephrem's hymn on Simon (Lamy, *S. Ephraem Syri Hymni et Sermones* IV), col. 685, str. 7. In general see Murray, *Symbols*, pp. 213–214.

[7] Murray, *Symbols*, pp. 182–187.

[8] This pericope is probably given here in Matthew's narrative due to the verbal connection, not so obvious in English, between Jesus' words "Get *behind me*" (16:23) and "If anyone would come *behind me* [i.e. follow me]" (16:24).

Jacob[9] begins this homily, as he often does, with an introductory prayer for help to adequately present the biblical narrative and its significance to his hearers. Before a summary of the biblical account surrounding the theme verse, Jacob spends several lines on the paradox of the uneducated disciples getting the upper hand over the wise of this world. This general focus on the disciples then narrows to Simon Peter, the chief disciple.[10] Along with Jesus and Simon, the other main character in the homily is Satan, who at this point comes to the fore for his jealousy of Simon, and Jacob has him give a speech explaining his motives and actions. Throughout the homily, Jacob makes reference to Satan laying snares for Jesus or the disciples; while he would be successful with Judas by using the snare of greed, he had fashioned a trap for Simon that would appear benign and innocuous, namely that Simon should be so concerned for Jesus that he would do anything to prevent harm from coming to Him. When Jesus hears Simon's misdirected counsels, He recognizes them as Satan's own sentiments. Jesus responds to Simon with clear distinctions separating Jesus from human beings in death and He also takes the opportunity to enumerate the effects His death will have. Jesus shows Simon that he has been following satanic sentiments.[11] The conclusion to the homily is that, when Jesus said, "Get behind me, Satan!" He was speaking directly to the source of Simon's words and not, in fact, to the disciple himself;[12] at Jesus' rebuke, Satan flees and Simon remains with Jesus.

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[9] For treatments of Jacob's style and the genre and structure of his homilies, see Jost G. Blum, "Zum Bau von Abschnitten in Memre von Jacob von Sarug," in R. Lavenant, ed., *III Symposium Syriacum. Les contacts du monde syriaque avec les autres cultures* (OCA 221; Rome, 1983), pp. 307–321; and F. Rilliet, "Rhétorique et style à l'époque de Jacques de Saroug," in H. J. W. Drijvers, et al., eds., *IV Symposium Syriacum 1984. Literary Genres in Syriac Literature* (OCA 229; Rome, 1987), pp. 289–295.

[10] For a general treatment of early Syriac writers on Simon Peter, see Murray, *Symbols*, pp. 212–218. Ephrem devoted a short hymn specifically to Simon (Lamy, *S. Ephraem Syri Hymni et Sermones* IV, cols. 681–688 [with Latin translation]; cf. also McVey, *Ephrem the Syrian*, pp. 441–442), and Bedjan (vol.1, pp. 531–533) published a short fragment from Jacob of Sarug on Simon and repentance. Ephrem refers to "error" or "deception" bringing the rebuke to Simon for Jesus (*de Ecclesia* 25.21; E. Beck, *Ephraem der Syrers Hymnen de Ecclesia* (CSCO 198 = Scr. Syri 84; 1960), p. 58.

[11] Cf. Chrysostom, *De consubstantiali* 7.6 [*PG* 48.764] and *In Matthaeum*, hom. 54.4 (*PG* 58.536–537).

[12] Jerome (*Commentaire sur S. Matthieu,* tome II, ed. Émile Bonnard, SC 259, (Paris: Les Éditions du Cerf, 1979, pp. 20–25) thinks Jesus was in fact speaking to Peter, not just to the satanic sentiments in him. According to Jerome, Peter's posi-

Jacob notes with astonishment that Jesus has given the chief disciple the name Satan (cf. 217 below). According to Jacob, Jesus used this striking appellation to indicate the source of Peter's doubt about Jesus' death. Just as God the Father was the source of Simon's Messianic confession, so also Satan was the source of Simon's rebuke of Jesus. Ephrem had already interpreted the Gospel text in a similar way and almost portrays Simon as the stumbling stone caught in a struggle between Jesus and Satan.[13]

It will be worthwhile to consider briefly the words "behind me" in the verse that Jacob is preaching on. Origen[14] had made much of these words with specific reference to one who follows, that is, goes *behind*, Jesus. Peter, Origen says, had ceased following Jesus when he said that Jesus should not suffer and die, and that is the reason he said to the disciple, "Get behind me!", meaning that Peter was not thinking like a disciple following Jesus, if he opposed Jesus' death.[15] Unlike Origen, Jacob takes "behind me" in its conventional sense. Even closer, however, to Jesus' rebuke of Simon is Matt 4:10, where in the Greek text, at the end of Satan's temptation of Jesus in the wilderness, Jesus uses almost the same language toward Satan as in His rebuke of Simon here in Matt 16:23, only leaving out "behind me," at least according to the more difficult reading; there are, not surprisingly, Greek witnesses to "behind me" in the former verse as well.[16] The Peshitta of the Matt 4 passage lacks "behind me," but the Old Syriac and Harklean texts all have the word "behind,"[17] which brings Jesus' words there even more directly in line with his strong response against Simon's rebuke. The

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tion for the church, with respect to the church's foundation and the keys to the kingdom, were all future promises and not at that time a present reality, so in calling him Satan Jesus was not contradicting his earlier statement of blessing.

[13] Leloir, *Saint Éphrem. Commentaire de l'Évangile concordant*, pp. 114–115; McCarthy, *Saint Ephrem's Commentary on Tatian's Diatessaron*, p. 214.

[14] *Comm. in evangelium Matthaei* 12.21–22 (E. Klostermann, ed., *Origines Werke*, vol. 10.1, Die griechischen christlichen Shriftsteller 40.1 [Leipzig: Teubner, 1935]).

[15] Origen also points back in this connection to Jesus' call of Peter, "Come behind me [i.e. follow me], and I will make you fishers of men" (Matt 4:19).

[16] Origen, not unexpectedly, had already noted the parallel: *Comm. in evangelium Matthaei* 12.22 (E. Klostermann, ed., *Origines Werke*, vol. 10.1, Die griechischen christlichen Shriftsteller 40.1 [Leipzig: Teubner, 1935]).

[17] Kiraz, *Comparative Edition of the Syriac Gospels*, vol. 1, *Matthew*, p. 39. Ephrem's quotation from the *Diatessaron* also has "behind" (Leloir, *Saint Éphrem. Commentaire de l'Évangile concordant…Folios additionnels*, p. 32), but he makes no connection there with Matt 16:23.

Old Syriac Sinaiticus reading, "behind yourself," also appears in Jacob's *Hom.* 82[18] and is clearly meant to reflect Matt 4:10. Finally, Ephrem had included John 18:6 ("they went backwards and fell to the ground") in connection with Matt 16:23 in his commentary on the *Diatessaron*,[19] presumably because the Johannine verse also included the word "behind" or "backwards."

In one part of the present homily, Jacob has Jesus, whom he elsewhere calls "Lord of the prophets,"[20] list several prophecies from the Old Testament referring to his suffering and death. Did Jacob include this section as an extraneous addition, or does it in fact have to do with the Matt 16 passage? In a Lukan passage where Jesus tells His disciples of His coming suffering, He specifically refers to "everything written by the prophets about the Son of Man" (Luke 18:31–33), but this specific look toward the prophetic witness to Jesus' suffering is absent from the narrower Matthaean text that Jacob deals with (cf. also Matt 20:18–19). In the *Diatessaron*,[21] however, these verses from Luke closely follow the passage from Matt 16 that concerns us, so it is perhaps no great leap to assume a prophetic undercurrent to Jesus' words to His disciples even in Matt 16, especially since the disciples themselves refer to "Jeremiah or one of the prophets" earlier in that chapter (16:14).

In addition to the theological motifs mentioned above, key terms that Jacob employs in this homily include trap or snare,[22] stumbling block, [23] Sheol, [24] and the juxtaposition of height and depth[25] (cf. "upper and lower"

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[18] Line 486 (Bedjan III, p. 358).

[19] Leloir, *Saint Éphrem. Commentaire de l'Évangile concordant*, pp. 114–115; McCarthy, *Saint Ephrem's Commentary on Tatian's Diatessaron*, p. 214.

[20] *Hom.* 126.185, in Bedjan IV, p. 619. For another place where Jacob refers to prophecies about Jesus, see *Hom.* 79.45–84; S. P. Brock, *Homily on the Veil on Moses' Face* (Metrical Homilies of Mar Jacob of Sarug, fasc. 1; Texts from Christian Late Antiquity 20; Piscataway, 2009), pp. 16–21.

[21] Leloir, *Saint Éprhem. Commentaire de l'Évangile concordant*, pp. 114–117; McCarthy, *Saint Ephrem's Commentary on Tatian's Diatessaron*, p. 214.

[22] Cf. *Hom.* 82.398, 419, 424–425, in Bedjan III, pp. 354–355; *Hom.* 176.45, in Bedjan V, p. 643 (stumbling blocks for the church).

[23] Basil used Matt 16:23 to explain partly what being a stumbling block means, namely to prevent someone from doing God's will (*Asceticon magnum*, quest. 64 [*PG* 31.1125]).

[24] Cf. *Hom.* 55.5–12, Kollamparampil, *Homilies on the Resurrection*, 40–41.

[25] Cf. *Hom.* 54.8, Kollamparampil, *Homilies on the Resurrection*, pp. 6–7; *Hom.* 126.430–435, in Bedjan IV, p. 631.

at 373), for all of which the index may be consulted for references to the homily.

The translation follows Bedjan's printed text, but in a few places relevant variants are mentioned in the notes. The translation of those parts of the homily that present monologue or dialogue are, as a reminder of the conversational nature of these parts of the poem, somewhat less formal than the other sections. Though not exhaustive, the scripture references are purposely thorough, in order to show how much the language of the Bible directs Jacob's thought and wording. I have made a special effort in the notes to point out parallels in Syriac texts available in English translation, so that all readers may easily pursue them, if they so desire. When the third person singular pronoun refers to Jesus, it is capitalized in order to alleviate somewhat the need to otherwise indicate which character is meant. Explanations are added in brackets in a few places where the translation would otherwise be unclear, and implicit information is sometimes given in parentheses.

SUMMARY

Introductory prayer to speak of the Son of God (1–60)
The triumph of the unlearned over the wise of this world (61–86)
Summary of the biblical account in which Jesus rebukes Simon (87–98)
Satan's jealousy of Simon (99–128)
Satan's soliloquy (129–158)
Satan's schemes and snares, Judas (159–216)
Satan counsels Simon in opposition to Jesus' death (217–262)
Jesus recognizes Satan's counsels (263–282)
Jesus gives the plan and purpose of His death (283–336)
Jesus points out prophecies about Himself from the Old Testament (337–364)
The effects of Jesus' death (365–376)
Jesus explains the error in Simon's thinking (377–448)
Conclusion: Satan flees, Simon remains (449–474)

Text and Translation

INTRODUCTORY PRAYER TO SPEAK OF THE SON OF GOD

In all my homilies I call to you, True Son!
May all my words be given in you as praise to your Father.
May a voice of confession ascend to you in psalms,
As I recite a homily in praise of you among your congregations.
May my mouth be for you a censer of voices, Son of God,
And instead of incense,[26] receive praise from one who is weak.
With the fire of your love, may my mind warm up to speak,
As the beauty of your story[27] is inflamed among the listeners.
May the homilies of your faith be a complete sacrifice:
Receive them at the temple as an offering!
Rather than sacrifices in psalms, may my tongue honor you,
And in every hymn, may all thanksgiving be sacrificed to you. Jonah 2:9 [Heb, Syr 2:10]
You are the sacrifice and the blood: they are not necessary for you.
May hymns of praise be gifts that are pleasing to you.
O Son, who was pleased to be a sacrifice for sinners,
May my mouth sing to you sincere praise with a loud voice.
Your word is higher than the eloquent.

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[26] The language is biblical (Ps 141:2 [Syr 140:2]) and occurs in other Syriac writers as well (e.g. McVey, *Ephrem the Syrian*, p. 440 and Brock, *The Syriac Fathers*, p. 223 [Sahdona]).

[27] On this term see Kees den Biesen, *Simple and Bold: Ephrem's Art of Symbolic Thought*, (Piscataway: Gorgias, 2006), p. 199 with n. 162.

B 20

ܘܟܠܗ ܡܫܬܘܢܐ ܕܐܦܪܝܡ ܒܝܕ ܐܒܝܗ ܕܗܘܐ ܡܢܝܢ:

ܐܠܐ ܟܝ ܟܬܒܐܝܢ ܡܠܝܢܢ.

ܡܪܝ .ܡܪ. ܝܘܢܢ ❊ ܡܢܝܡܐ .ܫܢ. ܟܝ.

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1 ܚܕܝܬܐ ܕܐܡܪܬܝ ܟܝ ܡܢܐ ܐܢܐ ܚܢܐ ܡܢܝܢܐ:
ܕܝܢܐ ܡܟܬ ܟܝ ܢܡܪܬܐ ܡܪܝܡܐ ܠܐܕܡܐ❊
ܢܦܩ ܟܝ ܡܢ ܡܐ ܐܠܐ ܐܘܪܝܐ ܕܡܫܬܢܐ:
ܒܝ ܐܢܐ ܐܢܐ ܕܐܡܪܢܐ ܘܡܪܝܡܝ ܕܚܝܬܡܐ❊
5 ܢܝܢܐ ܟܝ ܕܡܪܝ ܕܢܝܡܐ ܘܩܠܐ ܕܢ ܟܟܘܐ:
ܐܝܟ ܢܐܡܐ ܡܢܐ ܐܠܐ ܡܪܝܡܐ ܡܢ ܡܟܝܐ❊
ܚܬܘܐ ܘܡܪܝ ܢܢܐܝ ܐܝܐ ܟܡܕܟܟ:
ܒܝ ܡܐܝܪܐ ܡܪܝܢܐ ܘܡܢܝ ܙܝ ܡܬܬܢܐ❊
ܘܝܐ ܡܟܝܐ ܢܝܐ ܕܐܡܪܢܐ ܘܡܝܡܬܐ:

483

10 ܐܡܢܐ ܐܢܐ ܢܐ ܢܝܐ ܐܝ ܕܢܝܢܐ❊
ܢܡܢܝ ܟܡܪ ܐܝܟ ܘܢܝܐ ܕܡܫܬܢܐ:
ܐܚܕܐ ܡܟܬ ܕܐ ܐܘܪܝܐ ܐܘܪܟ ܟܝ❊
ܐܝܐ ܕܐ ܘܝܐ ܘܝܐ . . ܐܐ ܡܡܬܝ ܟܝ:
ܡܟܬ ܡܪܝܐ ܢܝܐ ܘܡܢܐ ܘܡܢܟܝ ܟܝ❊
15 ܐܢܐ ܘܡܕܢ ܟܝ ܘܢܝܐ ܘܝܐ ܐܝܟ ܢܟܬܐ:
ܢܡܢ ܟܝ ܕܡܪܝ ܡܪܝܐ ܡܪܝܐ ܚܠܐ ܘܡܐ❊
ܘܡܐ ܕܝ ܡܪܝܐ ܡܢ ܡܟܐ . . . .:

May praise be roused within me,[28] that it may produce my hymns to your glory.
I am unable to ascend and measure the height of your homily.
May He for whom it is easy to imitate you come down to me.
May He bow down and in His humility address Himself to me,
Because I am unable to ascend where He is.
If your story is not brought down to a great depth,
Whose is capable in his own place to speak it as it is?
May this homily about you consider that you have been brought down among the earthly,
And in your place may it come, even though spoken by the weak!
From high elevations the love of your Father drew you down,
Beneath the depths and bowels of the earth it lowered and set you.
Since you were brought down, may you be joined to the earth in your humility:
Look how those who are made of dust are speaking your story, although they are weak!
You have come down from heights, and the depths are enriched by you!
Enrich me too, that within the depth I might announce your story.
To the lowest parts of the earth mercy drew you, our Lord,
And for this reason the dead have spoken of you in their borders.
Who has been able to be exalted to your lofty place
And to speak of you among legions of flame *[angels]*?[29]

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[28] "Every kind of prayer that exists is set in motion through stirrings of the soul" (Isaac of Nineveh, in Brock, *The Syriac Fathers*, p. 254).

[29] Cf. Ephrem, *Sogitha* V.29.2; E. Beck, *Ephraem der Syrers Hymnen de Nativitate* (CSCO 186 = Scr. Syri 82; 1959), p. 221.

ܒܝܘܡܐ ܕܢܦܠܘ ܡܢ ܫܡܝܐ ܥܠ ܐܪܥܐ ܘܥܠ ܟܠܗ ܐܪܥܐ ܕܢܬܒܪܟܘܢ ܫܡܗ ܕܡܪܝܐ ܒܪܟ ܗܘܐ ܠܥܠܡ ܘܥܠܡܝܐ ܕܥܠܡܐ ܗܘ ܕܢܬܩܪܒ ܠܗ ܫܡܗ ܕܡܫܝܚܐ ܒܪܗ ܕܐܠܗܐ ܚܝܐ ܕܢܬܓܠܐ ܠܒܝܬ ܡܠܟܘܬܗ

Among these armies of Gabriel, who was advancing
And offering your story among the heavenly array?
With the fearsome chariot of wings, who was drawing near — Ezek 1
And uttering your homily, a movement of great height?
Who was traversing the path of untouchable coals,[30] — Isa 6:6
Going, seeing, coming, and telling the earth your story?
Who was standing in the space between you and your Father
And opening his mouth concerning your many appellations?[31]
No one there has uttered your story; you've been brought down
Among sinners, and here they are singing to you with their tongues!
In the depth of the dead, the mind spied you and raised its voice
To cry out with emotion, for great is its astonishment[32] at you, Son of God.
In a humbled gathering that was beneath the earth, thought has seen you,
And look: it sets praise in motion to the height of your Father on account of you!
Intelligence has seen the caverns of graves, which are bright with you,
And it, too, was bright to tell your story in your vicinity.
Here with us in our place you interacted,
And since the Father desired it, He mixed you with us:[33] we have addressed you!

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[30] Cf. Ephrem in Brock and Kiraz, *Ephrem the Syrian: Select Poems*, Eastern Christian Texts 2 (Provo, 2006), pp. 206–207.

[31] The proper reading of this and the previous line are in doubt; see Bedjan I, p. 484.

[32] Cf. Brock, *Sugyatha Mgabbyatha* (Holland, 1982), p. 66, text 14, str. 1.

[33] Cf. Ephrem in McVey, *Ephrem the Syrian*, p. 425.

ܗܘܝܢ ܟܬܝܒܐ ܕܥܠ ܟܢܝܫܬܐ ܕܐܦ ܩܕܡ ܗܘܐ:
ܘܢܩܠܐ ܡܢܟܘܢ ܥܠ ܫܒܥܝܢܐ ܘܐܡܬܝܢܬܐ❊
ܡܢ ܡܢܩܕܡܐ ܘܫܠܡܐ ܘܟܬܒܐ ܐܦ ܩܕܡ ܗܘܐ:
40 ܐܡܪܘ ܡܐܡܪܐ . . . ܪܡܐ ܘܢܩܡܐ ܢܟܐ❊
ܟܐܘܫܐ ܘܟܡܐܬܐ ܘܠܐ ܥܠܝܟܬܐ ܐܦ ܢܢܐ ܗܘܐ:
ܐܝܟ ܡܢܐ ܕܐܠܗܐ ܐܡܪ ܠܢܘܟ ܡܢܟܘܢ❊
. . . ܢܐܡܪܘܢ ܥܠ ܟܘ ܠܐܦܪ ܐܦ ܩܠܡ ܗܘܐ:
ܘܩܠܡ ܩܕܡܗ . . . . ܘܡܟܝܠܐ ܟܘ❊
45 ܟܐ ܐܝܟ ܐܦ ܐܝܟ ܡܢܟܘܢ ܐܝܠ ܐܠܐܡܠܐ:
ܡܢ ܡܠܟܬܐ ܘܗܐ ܢܡܢܝܢ ܟܘ ܟܡܘܬܬܐ❊
ܟܬܘܒܐ ܘܡܬܬܐ ܢܦܘ ܗܘܐ ܐܘܡܪ ܩܠܐ:
ܘܥܡܐ ܟܪܟܐ ܘܢܬ ܐܘܢ ܟܝ ܟܬܒܐ❊
ܥܡܝܩܐ ܒܥܠܐ ܢܐܡܪ ܐܢܟܐ ܡܪܝ ܢܚܝܐ:
50 ܘܗܐ ܡܪܝ ܩܕܝܫܐ ܟܢܘܡܐ ܘܐܟܡܐ ܡܟܠܟܠܐ❊
485 ܡܐ ܐܢܟܠܐ ܡܟܬܒܐ ܕܥܬܐ ܘܢܩܝܢ ܟܘ:
ܘܢܩܢܐ ܐܝ ܩܕ ܐܡܪ ܡܢܟܘܢ ܟܡܟܘܠܐ❊
ܘܢܩܐ ܟܠܐ ܥܡ ܟܠܐ ܡܠܐܩܘ ܕܐܦ:
ܘܢܪܟ ܐܟ ܘܡܟܠܘ ܥܡ ܘܐ ܡܟܬܘ❊

But not even here have we absolutely seen you, absolute Lord,
For you were with us and with your Father, and who is sufficient for you?
The whole journey of the Son of God is beyond limiting,
And he who thinks to limit it doesn't travel it.
His revelation is lofty, and unless faith sings His praise
With simple voices, there is no mouth to repeat his story.

THE TRIUMPH OF THE UNLEARNED OVER THE WISE OF THIS WORLD

If one approaches Him in knowledge, he is troubled,
But if he asks in faith, it is possible for him.
Knowledge has failed, and all wisdom ceased, 1Cor 1:17–29
And His teaching has appeared among humble fishermen.
The scribes have been put to shame, and the instructors were disgraced,
For with unlearned men the Gospel has seized the whole world.[34]
The wise threatened, and when they acted haughtily at His coming
So as to speak of Him, they fell from truth; they became mad.
The philosophers were astonished; they were troubled and became fools,
For they saw the unlearned teaching wisdom. Acts 4:13
Those who yesterday were holding nets,
The strength of the world is bent and prostrate to hear them.
The ear of the earth is inclined to hear the Galileans

[34] Ephrem, too, points out that in the Christian economy the unlearned can win a debate of wits against the learned (McVey, *Ephrem the Syrian*, 311).

ܐܘܠܐ ܗܘܝܐ ܚܫܚܐ ܡܪܝܡ ܡܢܐ ܫܩܐ:
ܒܟܘܠܝ ܕܥܡܐ ܕܟܘܠܐ ܐܝܟܡܝ ܡܢܝ ܫܩܢ ܟܝ ܀
ܟܬܒܐ ܡܢ ܫܘܠ ܕܥܡ ܩܕܝܫ ܐܝܢܫܐ ܘܟܝ ܟܬܘܠ:
ܕܐܡܝܠ ܘܫܟܝ ܒܥܡܩܝܢ ܟܝܢ ܠܐ ܢܒܐ ܟܝ ܀
ܘܡܢ ܟܬܝܢܐ ܕܐܠܐ ܡܢܝܐ ܕܡܫܝܚܐ:
ܚܩܠܐ ܕܥܬܝܗ ܠܐ ܐܝܟ ܩܕܡܐ ܘܢܟܐ ܚܝܢܐ ܀
ܐܝ ܟܒܝܟܐ ܐܝܬ ܡܢܝ ܟܝ ܡܝܐ ܘܟܝ ܀
ܡܢ ܒܝܬܟܐ ܡܟܝܟܐ ܩܕܝܫ ܡܨܦܘܬܐ:
ܕܚܪܒܐ ܚܪܝܬܐ ܘܢܩܐ ܘܢܝ ܩܝܟܝܢܐ ܀
ܡܢܝܐ ܐܝܩܢܐ ܕܡܩܩܦܐ ܡܕܐ ܟܝܟܐ:
ܒܚܕܐ ܡܨܬܩܐ ܡܕܐ ܒܝܐ ܟܝ ܡܝܐ ܕܐܝܟܐ ܀
ܒܩܟܟܝܢܐ ܢܩܝ ܡܝ ܩܝܝܐ ܡܕܐ ܚܝܢܐ ܀
ܩܝܟܩܝܩܐ ܐܝܐ ܡܕܝܐ ܡܕܝܐ ܡܩܐ:
ܒܚܝܢܐ ܡܨܦܘܬܐ ܡܕ ܩܝ ܩܝܩܝ ܡܨܦܘܬܐ ܀
ܡܝ ܩܝܐ ܒܐܡܝܐ ܐܣܒܝ ܡܕܝ ܟܝܪܝܢܐ:
ܡܐ ܩܝܩ ܟܝܝܢ ܘܟܝܐ ܡܝܢܝ ܘܢܝܩ ܐܝܢ ܀
ܪܟܐ ܐܘܢܐ ܒܐܘܐ ܒܐܝܩ ܟܝܟܝܢܐ:

And is neglecting the scribes of wise Beirut[35] and Greece.
75 Needy people, without buildings or possessions,
Owners of gold bow before them with their offerings.
Slain is the Commander, whose servants threaten victory,
And by Him who is slain they hold the world, which abides in His name.
Vessels devoid of knowledge He chose to know Him:
80 It was not for their sake, but for His, that He would send them.
He commanded them to renounce the possessions of the world, Luke 14:33
That the whole world would be theirs, though they were poor.
With things that were His He enriched and enlarged them,
As not a single thing remained to them of what they'd had.
85 Yet in His death His hosts were not victorious,
And he who is ashamed to confess His death is not His.

SUMMARY OF THE BIBLICAL ACCOUNT IN WHICH JESUS REBUKES SIMON

Simon the chosen, since he had said, "Far be it from you to die!"[36]
He *[Jesus]* called him Satan and was no respecter of persons, though He loved him,
That disciple who was the "rock" for the church He built,

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[35] Beirut was known especially as a city for the study of Roman law and the cultivation of Latin, but law students would have studied philosophy prior to embarking on the legal education; see Linda Jones Hall, *Roman Berytus: Beirut in Late Antiquity* (London, 2004), especially pp. 195–220. A variant for the end of the line reads "the scribes of the Greeks and their wisdom."

[36] Simon was, of course, often the first to speak and was a kind of spokesperson for the apostolic body (cf. Lamy, *S. Ephraem Syri Hymni et Sermones* IV, col. 685, str. 8).

ܡܥܠܝܐ ܟܬܝܒܐ ܕܥܠ ܡܫܝܚܐ ܕܢܦܠ ܠܡܬܚܬ ܡܠܟܘܬܗ ܕܫܡܝܐ ܘܐܪܥܐ ܘܠܡܬܚܬ ܡܠܟܘܬ ܫܡܝܐ ܘܐܪܥܐ

ܡܥܠܝܐ ܟܬܝܒܬܐ ܒܟܠܗ ܡܢܗ ܡܫܬܡܥܝܢ̈ܐ ܀
ܐܝܟܐ ܗܝܢܬܐ ܘܠܐ ܟܝܢܬܐ ܡܠܐ ܗܝܢܬܐ: 75
ܟܦܝ ܦܘܡܢܐ ܡܬܝ ܒܗܝܠ ܟܦܘܟܝܢܐ ܀
ܡܠܟܐ ܕܝ ܫܠܐ ܡܟܝܬܐܝܡ ܟܡܐ ܟܠܐ ܡܠܐ:
ܟܝܟܐ ܒܡܠܟܐ ܐܝܬܝܗ ܠܐܘܠ ܒܟܝܦܐ ܐܝܟ ܀
ܡܢܬܐ ܗܦܟܬܐ ܡܢ ܫܝܟܠܐ ܟܝܠ ܟܝܫܝܟܐ:
ܘܠܐ ܗܘܐ ܟܝܡܟܐ ܐܠܐ ܟܝܡܟܐ ܢܦܫܝ ܐܢܐ ܀ 80
ܦܦܝ ܐܢܐ ܒܟܝܢܬܐ ܘܢܟܠܐ ܫܦܝܐ:
ܘܦܟܐ ܢܟܠܐ ܢܝܡܐ ܘܢܟܐ ܒܝ ܡܢܦܦܝܢ ܀
ܟܡܟܝ ܒܟܐ ܐܟܠܝ ܐܢܐ ܟܐܘܬ ܐܢܐ:
ܒܝ ܡܢ ܒܢܟܐ ܐܘܠܐ ܡܝܡ ܦܝ ܢܒܝܐ ܀
ܐܠܐ ܟܦܝܐ ܠܐ ܐܝܬܝܗ ܡܬܟܝܐ: 85
ܟܐܬܐ ܘܢܟܐ ܢܝܐ ܟܦܝܐ ܟܝ ܒܟܐ ܕܝ ܀
ܟܦܦܝ ܟܝܠܐ ܟܠܐ ܒܐܦ ܟܐ ܡܢ ܟܝ ܒܐܦܝܐ:
ܡܢܝܡ ܡܟܝܐ ܠܐ ܡܦܝ ܟܐܦܝܡ ܒܝ ܢܡܝ ܟܐ ܀
ܟܐ ܐܟܦܝܐ ܒܝܐ ܦܐܦ ܟܝܐ ܒܝܐ:

90 And to whom He had given the keys of height and depth on account of His love.
Since he *[Simon]* thought that death was not good for Him, He subdued him,
And as in anger He called the chief disciple Satan.
If I had love hastening on instruction,
I would now give this story according to what has been spoken.
95 The chosen apostle, whom He even made the foundation for the church,
Why was He calling him Satan a little later?
It was love holding back, that he should incline his ear without strife,
And if there was love, there was a word full of beauties.

SATAN'S JEALOUSY OF SIMON

Let us say now why this disciple was dishonored,
100 When our Savior called him Satan, as we have said.
The hater of men was jealous of Simon, since he *[Simon]* had become great,
And he schemed to lay a blemish on that beautiful one.
He saw that he was chosen, beautiful, pure, and full of light,
Exalted in his truth, with his faith full of beauties.
105 He heard that Simon had received the revelation right from the Father, Matt 16:17
And that, like a mystery initiate, he had learned the name of the Only Begotten.
He considered him, that he had received a great blessing from our Savior
And had gotten rich[37] and taken possession of blessings and revelations.
He heard that a beautiful name had been given him, that he would be "the rock"

[37] Cf. the fragment on Peter published in Bedjan, vol. 1, p. 534 (line 14 of the fragment).

90 ܡܬܝܚ ܟܝܐ ܡܟܬܒܐ ܒܙܘܡܐ ܡܢܗܘܢ ܡܠܟܐ ܫܘܝܐ ܕ
ܡܠܟܐ ܒܫܐ ܒܠܐ ܡܨܝܢ ܟܝܐ ܡܕܝܢܐ ܡܫܬܐ: 487
ܕܐܝܟ ܒܚܙܘܬܐ ܥܡܗܘܢ ܡܠܟܐ ܕܢܝܚ ܐܟܬܒܐ ܕ
ܕܟܝ ܐܝܟ ܟܝ ܫܘܝܐ ܒܫܘܪ ܟܠ ܙܘܟܝܐ:
ܡܪܝܡ ܒܝܘܡܐ ܡܐܐ ܡܢܐ ܡܢܝܢ ܕܡܢܝ ܐܡܝܢܐ ܕ
95 ܡܟܝܫܐ ܟܝܡܐ ܒܐܝ ܡܐܐܡܐ ܕܟܒܐ ܡܢܝܢ:
ܕܡܢܝ ܡܠܟܐ ܕܐܟ ܡܟܝܠ ܡܢܐ ܒܝܐ ܕܝ ܕ
ܫܘܝܐ ܒܝ ܕܐ ܒܪܐ ܐܝܬܐ ܒܐ ܫܢܝܐ:
ܕܐ ܐܝܟ ܫܘܝܐ ܐܝܟ ܒܝ ܡܢܝܐ ܒܡܝܐ ܡܢܝܬܐ ܕ
ܬܡܝ ܡܢܝ ܕܡܢܝ ܐܪܝܟ ܡܝ ܐܡܝܢ:
100 ܕܒ ܡܠܟܐ ܡܢܝܢ ܡܢܝܡ ܐܝܟ ܐܡܝܢܝ ܕ
ܡܢܐ ܐܢܐ ܫܡܡ ܒܝܐ ܕܡܡܢܝ ܟܐ ܒܝܬ ܒܝܐ:
ܕܐܡܝܡ ܒܝܐ ܒܫܡܡ ܡܢܝܐ ܕܝܐ ܡܢܝܐ ܕ
ܫܘܝܝ ܒܝܐ ܒܚܐ ܡܡܢܝ ܒܝܐ ܒܐܐ ܬܝܐ:
ܡܘܡ ܟܝܐܘ ܡܡܟܝ ܡܢܝܐ ܡܢܬܐ ܕ
105 ܡܡܝ ܒܝܐ ܒܡܐ ܡܝ ܟܝ ܡܝ ܐܟ:
ܒܐܝ ܟ ܐܒܐ ܬܟ ܟܡܡܝ ܒܫܝܐ ܕ
ܫ ܟܝ ܒܡܡ ܟܐ ܒܐ ܡܢ ܡܢ ܡܢ:
ܡܟܐ ܡܐܡܟ ܐ ܡܢ ܟܬܐ ܡܡ ܟܝܬܐ ܕ
ܡܡ ܡܐܐܡ ܟܝ ܡܡ ܡܡܢܐ ܒܝܐ ܕܐ:

And the foundation for the palace building.
He saw that his Lord had given him the keys to every treasure,
So he might command height and depth like the Lord. Matt 16:19
He heard that the command had gone out concerning the apostle
That even in heaven he would have the power to loose and to bind.
He saw that yesterday he had been a fisherman, but today a king,
And he was jealous, burning with envy, and he struck his hands together in bitterness.
He heard that the church, which was in ruins, was to be rebuilt
And that he and death would be banished, so that he could not enter it.
The hateful one learned that Sheol, his sanctuary, was to be uprooted
And that the church of the Firstborn was to be built on the disciple.
He heard that the bars of Sheol[38] would fall, fail, and cease,
And that the church would hold heights, depths, and the whole world.
The realization reached him that the way to Eden would reopen,
And that there would be a return of Adam to go back for his possession.[39]
That mischief-maker learned from the declarations of the Son

[38] See S. Brock, "Greek Words in the Syriac Gospels (*Vet* and *Pe*)," *Le Muséon* 80 (1967), pp. 408–409, S. Brock, "The Gates/Bars of Sheol revisited," in W. L. Petersen, J. S. Vos, and H. J. de Jonge (eds), *Saying of Jesus: Canonical and Uncanonical* (Supplements to Novum Testamentum 89; 1997), pp. 7–24, and further Murray, *Symbols*, pp. 228–236, 324–329.

[39] Cf. *Hom.* 176.96, in Bedjan V, p. 646. According to Basil (*De Spiritu Sancto* 27), Christians pray facing east in anticipation of this return to Eden (cf. Brock, *The Syriac Fathers*, pp. 170, 177 n. 1).

110 ܐܚܝܢܘܬ ܒܝܬ ܡܚܟܐܝܐ ܗܘܐ ܡܢܝܗܘܬܐ ܀
488 ܡܬܡܢ ܕܐܬ ܚܡܢܗ ܒܬܪܝܗ ܕܟܐ ܡܟܬܒܬ ܒܟܬܒܐ ܦܫܝܛܐ:
ܒܬܪܝܗ ܦܩܒ ܚܙܝܡܬ ܡܚܡܝܢ ܡܢܘܢܐ ܀
ܡܢܘ ܕܐܬ ܒܪܩܢ ܗܘ ܦܢܝܢܘ ܕܡܢܝܢ ܒܡܟܬܘ:
ܒܐܝ ܚܡܢܘ ܬܪܝܗ ܡܟܬܒ ܡܢ ܗܘܐ ܀
115 ܡܬܡܢ ܕܐܬ ܒܐܝܠܗܝܢ ܒܝܢܐ ܕܐܬ ܡܬܡܚ ܐܡܝܢ:
ܐܡܬܢ ܢܦܩ ܐܢܬܘܡ ܐܢܬܘܡ ܒܗ ܡܢܡܢܗ ܀
ܡܢܘ ܕܐܬ ܒܚܝܐ ܡܢܚܢܘ ܚܢܐ ܒܡܫܬܐ ܕܐܬ:
ܡܟܐ ܐܚܡܢܐ ܠܒܪܝ ܡܢܐ ܘܠܐ ܢܫܠܐ ܚܢܐ ܀
ܫܟܚ ܥܒܐ ܒܡܢܚܢܐ ܚܢܐ ܡܫܠܐ ܡܢ ܟܒܐ:
120 ܡܡܢܚܢܘ ܚܢܐ ܚܝܐ ܒܚܝܬܐ ܠܐ ܐܚܡܝܐ ܀
ܡܢܘ ܕܐܬ ܒܥܟܡ ܢܚܟܡ ܚܟܝܡܬܐ ܒܡܫܠܐ:
ܥܐܡܝܐ ܚܝܐ ܬܘܡܐ ܡܚܬܡܐ ܡܢܚܡܐ ܦܟܐ ܀
ܐܐܐ ܟܐ ܕܟܝܡܐ ܒܐܘܡܐ ܒܚܝ ܡܢܦܩܢܐ ܚܢܐ:
ܡܡܢܐ ܡܦܩܐ ܒܐܒܡ ܬܡܐ ܠܐ ܢܐܡܐ ܀
125 ܡܢ ܥܕܬܒܡܢ ܒܚܐ ܫܟܚ ܡܢ ܠܒܢܐ:

That everything he had damaged, He would repair and it would then be exalted.
The evil one was grieved with these things he had heard concerning Simon,
And the vicious one set himself against the apostle for his destruction.

SATAN'S SOLILOQUY

For he said, "Let me attack the great foundation,
130 And then the whole building in heaven, which it occupies, will shake!
If the disciple should stumble a little so as to fall,
The church will shake—if it doesn't shake, our humiliation will be great!
If this man, who was a rock, should stagger or lean,
The building that stands on him will also weaken.
135 Let me set a trap for Simon, so he'll fall; and if he falls,
The whole assembly of eagles attached to him will be caught. Luke 17:37
There are twelve, but if I catch one, the first,
All his companions will come to darkness with him!
If I get the group's chief, it will be scattered,
140 For if the group comes together, it will destroy my foothold[40] altogether!
The chief of the apostolic troop, if I bind him,
They will all flee and the Gospel will cease altogether!
If Simon, chief of the disciples, stands in his truth,
It will be my fall and death's, my dear comrade![41]
145 If the disciple remains in the beauty of the confession,
The whole earth will learn from him, and my teaching will be forgotten!
If I don't seize his keys by some fashion,
He will bring out riches from the Father and mock me.
He'll enter and stand by the treasury of divinity

[40] Cf. Aphrahat, *Dem.* XIV, 652.8.

[41] In an anonymous dialogue poem between Satan and death, death "cried to Satan his comrade" (Brock, *Sugyatha Mgabbyatha*, p. 66, text 14, str. 6).

ܘܩܠ ܩܕܡ ܒܥܢܝܢ ܩܕܡܝ ܕܐܝܟ ܐܝܟ ܕܡܢ ܩܕܡܝܬܐ:
ܐܝܠܝܢܐ ܨܡܚܐ ܕܥܠܡܐ ܒܥܕܢ ܩܕܝܡܬܐ ܩܕܡܝܬܐ:
ܕܡܢܐ ܕܥܠ ܫܢܝܢܐ ܕܟܕܡܘ ܒܥܟܢܐ ܕܟܕܡܝܢܘܬܐ ܘܐܝ
ܐܝܟ ܕܥܠ ܟܝܢ ܒܟܬܒܐ ܕܐܝܬܐ ܕܐܝܬܐ:
ܕܥܠ ܪܒ ܩܕܡ ܕܥܠ ܡܢܝܢܐ ܕܡܢ ܒܟܬܒܐ ܒܣܦܪ ܘ
ܕܐ ܡܢ ܩܕܡ ܕܥܠ ܡܢܝܢܐ ܕܡܢ ܩܕܡ ܕܥܠ ܡܢ ܩܕܡ:
ܟܝܐ ܡܢ ܡܢ ܒܐ ܡܢ ܡܢ ܩܕܡ ܕܥܠ ܡܢ ܩܕܡ ܕܥܠ ܡܢ ܩܕܡ ܕܥܠ

150 And richly take care of the world, with me just wandering about.
All my images will become a reproach in their places,
And the exalted horn[42] of idolatry will be shattered!
My feasts, festivals, and assemblies will cease from the land;
My priests will beg, or be led to God!
155 The whole company of goddesses/female deities will become a reproach,
And the lofty idols which I set up in the land will fall there.[43]
If Simon does not renounce his confession,
I won't stand, and I'll have to flee from his instruction!"

SATAN'S SCHEMES AND SNARES, JUDAS

Satan was intensely jealous of that disciple;
160 He set traps and hid snares for him that is true.[44]
If he stirred up a foolish struggle[45] that was in error against his Lord,
How much more would he threaten trouble against a servant!
With God, who is from God, he started a fight:

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[42] The language is biblical (1Sam 2:10, Ps 75:10 [Heb 75:11], 92:10), but there it has no reference to Satan or idolatry.

[43] In a dialogue poem, death says to Satan, "Look at your idols that are now trembling, with the result that they're breaking from the disturbance!" (Brock, *Sugyatha Mgabbyatha*, p. 70, text 14, str. 47). See *Hom.* 101 (Bedjan III, pp. 795–823) for Jacob's treatment of Satan and idols.

[44] On Simon as "firm, true" see Murray, *Symbols*, p. 212.

[45] Jacob also points out Satan's haughty foolishness in *Hom.* 126.21–22 (Bedjan IV, p. 611. Ephrem presented Satan's temptation of Jesus as a struggle (McVey, *Ephrem the Syrian*, pp. 310–315), and that event is probably what Jacob has in mind too (cf. *Hom.* 82 and 126). In *Hom.* 82.75–76 and 103–104 (Bedjan III, pp. 338, 340), Satan approaches Jesus while unaware of who He is at first.

150 ܘܡܩܢܝܢ ܟܝܢ ܟܢܘܫܬܐ ܕܥܠܝܐ ܘܟܠ ܡܕܡ ܟܠܗ ܟܕ ܀
ܘܗܘܝܢ ܪܡܝܐ ܩܕܝܫܐ ܪܚܝܡܐ ܕܐܠܗܘܬܐ:
ܘܡܫܬܡܥܝܢ ܟܝܢ ܡܢܗܘܢ ܘܡܠܟܐ ܘܡܫܬܘܕܥܝܢ ܀
ܘܟܠܗܝܢ ܡܬܟܢܝܢ ܕܐܘܪܝܬܐ ܕܫܡܝܐ ܕܐܬܟܢܝܢ:
ܘܡܒܘܪܟܝܢ ܩܕܡܬܐ ܕܐܒ ܡܫܝܚܐ ܕܒܝ ܡܫܝܚܐ ܀
155 ܘܗܘܝܢ ܪܡܝܐ ܩܕܝܫܐ ܕܡܫܝܚܐ ܘܡܫܬܘܕܥܝܢ:
ܘܢܩܡܝܢ ܕܐܝܟܢܐ ܕܡܫܝܚܐ ܕܐܝܬܝܗ ܕܟܝܢ ܀
ܕܢܗܘܐ ܒܩܕܡܬܐ ܠܐ ܡܫܬܘܩܢ ܡܢ ܕܐܝܬܝܗ:
ܠܐ ܡܠܝܢ ܕܢܐ ܕܐܝܟܢܐ ܕܐܝܬ ܟܕ ܡܢ ܬܡܝܗܘܬܐ ܀
ܡܫܡܫܢ ܕܟܝ ܡܫܡܪ ܡܠܟܐ ܕܗܘܐ ܕܐܝܬܝܗ:
160 ܘܠܐ ܩܢܝܢ ܘܠܡܕܢ ܬܩܝܢ ܕܗܘܐ ܡܢܝܢ ܀
ܕܠܐ ܟܠܐ ܡܢܗ ܕܟܝܢ ܕܟܝ ܕܥܒܕ ܘܠܡܕ:
ܟܕܡܟܠܐ ܟܝܒܐ ܡܩܕ ܕܝ ܪܝܡ ܕܝܐ ܟܝܒܘܬܐ ܀
ܟܝ ܟܟܘܐ ܘܡܢ ܟܟܘܐ ܕܟܒ ܐܝܠܗܘܬܐ:

How much more would he assail a man in his *[Satan's]* audacity![46]
165 He began with the master, then went, too, toward the disciple,
Because he was scheming for error to reign at every occasion.
Darkness stood up against light for a fight
And, as much as it was able, took up arms, that it should not be exposed.
The evil one rashly started a struggle with our Savior,
170 And when he was worn out, he fell like lightning[47] in the angels' sight. Luke 10:18
He was shaken and troubled, and he relaxed his attempt at victory;
He recognized who the Son was, and whose Son, and he turned away from Him.
He began going among the assemblies of the Jews,
Teaching stumbling blocks to the priests, scribes, and Sadducees,
175 Entering, then lying in wait for the insolent and respecters of persons,
That he might delight in their blasphemies against the True One.
He was flattering wherever our Savior performed miracles,
That he might stir up division, rather than praise, among the onlookers.
He usurped the signs that our Lord performed,
180 Saying, "Beelzebub has cast out the demons, and not the Only-Begotten" Cf. Matt. 12:24
Sometimes he made the scribes his companions, sometimes the priests,

[46] Jacob says elsewhere (*Hom.* 126.23–24 [Bedjan IV, p. 611] and other lines) that in the temptation Jesus fought Satan in His humanity, not His divinity. In death, however, He fights especially in His divinity (see 387–427 below and *Hom.* 176.125–134 [Bedjan V, p. 647]).

[47] Cf. *Hom.* 82.488–495, in Bedjan III, pp. 358–359.

ܟܠܗ ܟܢܘܫܐ ܕܥܠܡܐ ܗܘܝܢ ܕܡܫܬܡܥܝܢ ܠܗ ܘܠܡܫܡܥܝܢ ܠܗ ܘܠܡܩܒܠ ܠܗ ܫܘܠܛܢܐ ܕܠܥܠܡ ܠܥܠܡܝܢ ܐܡܝܢ ܘܗܘܝܢ

Sometimes he brought leaders and authorities into his troop.[48]
With blasphemies and abuse he kindled them,
That he might stir up divisions against the Innocent One, whom he had bound in a struggle.
185 But the Sun[49] was growing stronger than the shadow,
And wherever He went, He made it flee from His path.
With rays of light He exposed and revealed him,
Giving place to light, that it should lay hold of the whole world.
Satan considered each of the miracles our Lord performed
190 And would actively stir up among the crowds a hearer.
He had an opportunity and once fell upon a disciple,
And he insatiably ripped his soul[50] from freedom.
He tore Judas from the apostolic band,
Whispered his lies and made him his companion with hateful deceit.
195 He set the great snare of greed for Judas,
And he caught him and made him fall with robbery and a noose.
Had he been able, he would have scattered all those that had gathered,
For he had been afraid from the beginning of their activities.
The great serpent bit the apostolate on the heel, Gen 3:15
200 And it *[the apostalate]* cut off that member and let it go to the ground.
It bound and held it tight, so bitterness would remain in just one member,

[48] Cf. *Hom.* 126.84, in Bedjan IV, p. 614.

[49] For Jesus as Sun, cf. *Hom.* 79.412, 447; Brock, *Homily on the Veil on Moses' Face*, pp. 56–59.

[50] This could mean "ripped himself" with the disciple (Judas) as subject, but the context calls rather for Satan to be the subject and for the pronominal suffix on the word to refer to Judas.

ܟܪܟ ܬܡܐ ܡܥܟܢܝܬܐ ܟܬܒܢܐ ܐܡܝܢ ܀
ܐܝܟܢܘܬܐ ܐܪܙܡܝܬܐ ܟܬܒ ܡܝܢ ܡܝܢ ܕܗܘܐ:
ܘܟܠ ܐܘܡܐ ܘܦܢܐ ܕܙܘܐ ܢܢ ܦܬܟܝܐ ܀
185 ܗܘ ܒܡ ܡܥܡܐ ܡܠܟܥ ܕܗܘܐ ܡܢ ܠܟܠܐ:
ܡܦܠ ܟ ܒܐܐܠ ܡܢܢܡ ܕܗܘܐ ܟܝ ܡܢ ܐܘܬܝܐ ܀
ܡܢܟܝܢ ܢܗܘܐ ܡܦܢܡܐ ܕܗܘܐ ܟܝ ܐܡܝܠܐ ܟܝ:
492 ܡܘܡܝ ܐܐܐ ܘܢܗܘܐ ܬܐܡܘ ܟܟܡܐ ܦܟܝ ܀
ܐܦܠ ܡܬܐ ܒܡܢ ܡܢ ܡܐ ܕܗܘܐ ܗܘ:
190 ܡܡܝܡ ܢܒܟܝܡ ܟܡܠ ܦܬܡܐ ܟܒܡܦܡ ܟܝ ܀
ܗܘܐ ܟܝ ܐܐܐ ܐܦܠ ܟܪܟ ܟܠ ܐܟܦܒܐ:
ܐܟܡܢܘܐ ܡܢܡܐ ܟܢܦܡܐ ܡܝ ܡܐܘܐ ܀
ܦܡܡܐ ܟܢܘܗܐ ܡܝ ܗܘ ܟܝܗܐ ܘܐܟܦܒܘܐ:
ܐܟܡܥ ܒܝܠ ܟܝܠ ܟܝܡܐ ܡܝܡܐ ܡܛܠܐ ܡܢܐ ܀
195 ܦܢܐ ܙܟܐ ܘܙܡܥ ܡܦܦܐ ܪܐ ܟܢܐܗܐ:
ܗܙܗ ܐܐܦܟܐ ܟܝܢܟܐ ܗܗ ܡܢܢܦܢܐ ܀
ܡܟܟ ܡܪܐ ܗܘܐ ܟܦܟܐ ܟܪ ܒܨܦܦ ܗܘܐ:
ܒܘܡܠ ܗܘܐ ܟܐ ܡܝ ܦܐܘܐ ܘܦܡܢܬܢܐ ܀
ܡܐ ܙܟܐ ܢܐܐ ܡܡܦܐ ܟܦܟܡܐ:
200 ܐܦܦܡܐ ܦ ܟܐ ܐܒܘܐ ܡܢܗܡܐ ܠܙܟܐ ܀
ܦܢܐ ܡܪܐ ܐܦܡ ܡܢܐ ܡܢ ܐܒܘܐ:

And the rest of the body was preserved, so as not to be corrupted.
Judas fell with a rope that cut him from the disciples,
And since his insides were full of bitterness, his violence tore him open. Acts 1:18
And another member instead of him entered among the disciples, Acts 1:20–26
And the apostolic body remained without spot.
The evil one did not begin laying a snare with Judas,
But with the Master and Lord of all dominions.
Meeting a fall in the awesome fight he had undertaken
He desisted and was ashamed before the Victorious One who had exposed his deceit.
After this he barked at Simon, the chief disciple,
And little by little he had explored all the good servants.
He went down and found the one holding the loosened purse,
And within the purse he laid a trap for him and caught him there.
Robbery, great treachery, and lying
He taught to his chosen servant, corrupt among the disciples.

SATAN COUNSELS SIMON IN OPPOSITION TO JESUS' DEATH

Now hear of the causes of that strange thing:
The Messiah called Simon, the chief disciple, Satan!
He *[Satan]* was jealous of him *[Simon]* and drew near to whisper against him,
If it were possible, to remove him from his greatness with a snare.
He entered his presence[51] with the cunning of the serpent, his companion,
In order that, if he *[Simon]* would give him the opportunity, he could seize the keys.

[51] The language here is distinct from the biblical account of Satan entering *into* Judas (Lk 22:3).

ܐܘܡܐ ܠܟܝܢܐ ܡܢܗ ܟܡܥܠ ܘܠܐ ܢܡܫܚܠ ܀
ܡܢܠ ܗܘܐ ܫܘܝܘܐ ܚܫܚܐ ܘܦܩܩܘܗ ܡܢ ܐܚܪܬܐ:
ܘܠܐ ܒܝܬܐ ܗܘܐ ܟܝܢܐ ܡܢܝܐ ܕܢܝܐ ܫܐܡܐ ܀
205 ܘܠܐ ܐܒܘܠ ܐܫܬܐ ܫܚܦܘܘܗ ܥܡ ܐܚܪܬܐ:
ܐܘܠܐ ܡܘܡܚܐ ܡܢܢ ܩܝܢܐ ܒܚܫܘܫܐ ܀
493 ܟܕ ܥܫܘܘܐ ܡܢܢ ܥܡܐ ܘܢܠܐ ܡܐ:
ܐܠܐ ܥܢܚܐ ܘܦܚܝܩ ܡܢܢܐ ܀
ܘܡܢ ܡܦܩܚܐ ܡܢܢ ܥܒܐ ܘܫܐܠܐ ܒܥܝ:
210 ܡܢ ܗܘܐ ܐܘܡܐ ܡܢ ܐܡܐ ܘܩܝܡܐ ܕܐܩܘ ܀
ܘܚܕܐ ܘܐܐ ܢܥܝ ܗܘܐ ܥܡܡܢ ܕܐܚܪܬܐ:
ܘܥܐܐ ܥܐܐ ܟܝ ܗܘܐ ܚܦܚܘܢ ܟܬܒܐ ܠܚܢܐ ܀
ܐܡܝ ܐܡܡܢ ܐܘ ܒܠܟܝ ܗܘܐ ܥܡܐ ܡܢܐ:
ܐܟܝܘ ܥܡܐ ܕܠܐ ܟܕ ܡܐ ܘܢܘ ܐܡܝ ܀
215 ܟܢܚܐ ܘܢܐ ܘܐ ܘܢܚܐ:
ܟܡܐ ܚܟܝܐ ܘܟܬܘ ܘܢܝܐ ܡܢ ܐܚܪܬܐ ܀
ܡܢܝ ܐܝܠ ܐܡܐ ܘܡܢ ܢܚܚܐ ܘܐ ܢܘܚܐ:
ܘܢܘܘ ܡܚܝܐ ܡܥܝܐ ܚܦܚܘܢ ܥܡ ܐܚܪܬܐ ܀
ܐܘ ܡܦܩ ܗܘܐ ܟܕ ܘܐ ܢܟܬ ܙܝܘܘ ܒܟܬܢ ܟܕ:
220 ܒܝ ܡܦܩ ܗܘܐ ܡܢ ܒܚܐ ܕܡܐ ܢܥܘܘ ܀
ܟܠ ܗܘܐ ܙܝܘܘ ܟܢܝܦܐ ܘܡܐ ܡܟܝܐ:
ܒܝ ܡܢܟ ܟܕ ܐܝܐ ܟܐ ܟܬܒܐ ܢܫܚܐ ܀

As soon as he'd received the revelation from the Father,
A great blessing started proceeding from the Son.
225 He was set as firm on the foundation of the church,
And the Son gave him the keys, so he could take care of His Father's house.
Satan pursued the heel of that disciple, Gen 3:15
And was on the lookout to put a blemish in him.
Our Lord began to speak about His suffering,
230 And to reveal to His disciples the mystery of His crucifixion.
Our Lord spoke about His murder and His suffering,
When and how He was to endure everything from the Jews.
Before He said what it would be that He would teach them—
That of His own accord He would mount the wood of the crucifixion[52]—
235 He repeated to His apostles what was to happen to Him from the crucifiers,[53]
And for this reason Satan drew near to show his (mind).
He counseled Simon in his *[Simon's]* capacity as friend of the Son of God,
That suffering would increase, and that he *[Simon]*, as a dear one, would be wounded with grief.
It was not possible for him to lay any other trap for him,
240 Since he was true and he would not exchange his love for his master.
The chief disciple did not descend to avarice,
So that he would neither steal, nor lie, nor be turned aside.

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[52] Cf. *Hom.* 54.65, Kollamparampil, *Homilies on the Resurrection*, pp. 12–13.

[53] On this term for the Jews in Syriac authors, see Murray, *Symbols*, p. 41. It occurs again at 256 below and elsewhere in Jacob's homilies (e.g. *Hom.* 176.184, 245, 280 [Bedjan V, pp. 650, 652, 654]).

ܫܒܝܠܐ ܘܦܫܠܐ ܗܘ ܟܬܝܒܐ ܫܢܝܐ ܕܝܠܗ:
ܕܥܦܠܐ ܕܒܦܫ ܟܘܠܗ ܕܝܠܗ ܫܢܝܐ ܕܚܝܐ:
ܕܚܦܠܐܝܗܐ ܘܒܝܐ ܐܝܬܝܗܘܢ ܐܝܟ ܚܢܢܝܐ:
ܡܢܘܬ ܟܝ ܡܟܬܒܐ ܕܢܐ ܕܒܦܢܬܗ ܟܠܗ ܕܐܟܘܢ:
494 ܗܘܢ ܗܟܝܢܐ ܟܠܗ ܢܚܬܗ ܘܗܘ ܐܟܚܫܒܐ:
ܡܟܝ ܕܝܗܐ ܕܘܐ ܕܢܢ ܢܚܬܗ ܕܗܘ ܫܘܢܗ:
ܡܚܢܢ ܡܢܢ ܕܒܦܠܐ ܕܗܘ ܫܟܝܢܐ ܡܢܗ:
ܕܟܐܟܚܬܒܘܢ ܕܠܐ ܐܘܕܐ ܕܕܦܩܘܢܗ:
ܡܠܐ ܡܢܢ ܫܟܝܢܐ ܡܢܟܝ ܡܢܗ ܡܢܗ:
ܕܠܐܚܢ ܕܐܡܪ ܫܟܝܢܐ ܟܝܢܢ ܡܢ ܫܘܬܦܬܐ:
ܕܒܠܐ ܢܗܘܐ ܐܚܝ ܫܘܐ ܕܒܟܝ ܐܢܢ:
ܕܚܪܝܫܐ ܕܢܝ ܫܒܗ ܕܒܦܩܘܢܗ:
ܐܢܐ ܟܚܟܬܒܘܢ ܫܘ ܚܝܢ ܟܝ ܡܢ ܕܦܩܕܐ:
ܕܗܘܢ ܟܚܐ ܡܢܝ ܫܟܝܢܐ ܫܘܐ ܕܘܟܝ:
ܟܚܫܐ ܚܦܫܐ ܡܢ ܫܘ ܟܝ ܟܝܐ:
ܕܒܟܝ ܕܗ ܐܡܪ ܐܝܟ ܕܒܟܝ ܐܢ ܕܒܟܝ:
ܕܢܐ ܕܒܟܝ ܕܗ ܟܝ ܡܢ ܟܝ ܟܝ:
ܕܢܢ ܕܗ ܟܝ ܡܢ ܟܝ ܟܝ ܕܢ ܟܝ:
ܕܢܢ ܕܗ ܟܝ ܡܢ ܟܝ ܟܝ ܕܢ ܟܝ:
ܕܢ ܕܗ ܟܝ ܡܢ ܟܝ ܟܝ ܕܢ ܟܝ:
ܕܢ ܕܗ ܟܝ ܡܢ ܟܝ ܟܝ ܕܢ ܟܝ:
ܕܢ ܕܗ ܟܝ ܡܢ ܟܝ ܟܝ ܕܢ ܟܝ:

He laid a trap for him in the friendship in which he stood,
In order that from his love would sprout a thorn, by which he was wounded.
245 The evil spirit of grief came in and stayed before his mind,
And he was clothed in suffering on account of the crucifixion.
Simon was grieved as a kinsman and carried a burden;
This grief that was within him was of Satan.
He suffered as a friend at this news of suffering he had heard,
250 And was afraid and grieved for his master as a kinsman.[54]
The disciple was pitiful rather than true,[55]
And began giving weak counsels to the Son of God:
"No, Lord, no, Lord: you should not endure the suffering of crucifixion,
Nor should suffering and death in any form come near you!
255 Far be it from you to die or be scoffed at by the Jews!
Far be it from you to suffer or be dishonored by the crucifiers!
Suffering should not meet you this way, Lord,
Holy One, far be it you should be reviled by the troublesome ones!
Life and glory are right for you, the Son of life;
260 Hateful to you is death: far be it from you to die, Reviver of the dead!"
With these troublesome counsels of weak love
The chief disciple was rebuking Him, that He should not suffer.

JESUS RECOGNIZES SATAN'S COUNSELS

The Examiner of the heart saw his soul (and) who was troubling it,

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[54] On Simon as a close of friend of Jesus, cf. the language of Ephrem's hymn on Simon (Lamy, *S. Ephraem Syri Hymni et Sermones* IV), col. 683, str. 1.

[55] Cf. Ephrem in Brock and Kiraz, *Ephrem the Syrian*, pp. 256–257.

ܟܘܡܪ ܢܘܗܪܐ ܘܩܐܡ ܒܗܘܐ ܟܕ ܠܐ ܟܝܢ ܩܝܡܐ:
ܘܡܬܬܐ ܘܫܪܝܐ ܬܠܬܐ ܡܩܝܡܐ ܘܟܠܗ ܒܗܘܐ ܟܝܢ:
245 ܥܐܘܐ ܘܟܡܐ ܟܠܗ ܒܗܘܐ ܩܡ ܟܝܢ ܡܝܡ ܐܢܟܝܢܐ:
495 ܐܟܝܢ ܫܦܐ ܡܟܝܠܐ ܥܢܝܢܐ ܕܪܩܝܩܐ:
ܐܠܗܟܝܢ ܡܬܟܢܝ ܐܢܐ ܕܢܫܐ ܐܡܝܠܐ ܠܚܝܐ:
ܟܝ ܩܡ ܟܡܐ ܕܐܝܠ ܒܗܘܐ ܕܡܬܩܝܡ ܘܡܟܝܢܐ ܒܗܘܐ:
ܫܡ ܐܢ ܢܫܦܐ ܕܩܝܡܝ ܠܚܝܐ ܘܫܦܐ ܕܥܡܝܩ:
250 ܐܘܡܠܐ ܐܠܗܟܝܢ ܡܟܝܠܐ ܕܟܝ ܐܢ ܥܢܝܢܐ:
ܫܬܘܡܝܢܐ ܫܟ ܥܢܝܢܐ ܕܐܝܟܝܢ:
ܡܥܢܝ ܠܝܠܐ ܡܚܬܐ ܕܩܝܡܐ ܟܝ ܟܝܢ ܟܝܢܐ:
ܠܐ ܡܢܝ ܠܐ ܡܢܝ ܐܡܟܝܠܐ ܫܦܐ ܕܪܩܝܩܐ:
ܘܠܐ ܢܥܕܘ ܟܝ ܫܦܐ ܘܥܝܠܐ ܫܦ ܡܢ ܐܡܟܝܢ:
255 ܡܢ ܟܝ ܕܐܡܝܠ ܐܘ ܐܠܕܪܝ ܡܢ ܫܘܬܦܬܐ:
ܡܢ ܟܝ ܐܫܢ ܐܘ ܐܪܟܝ ܡܢ ܡܩܬܦܐ:
ܠܐ ܡܕܝܢ ܠܐ ܢܥܒܕ ܟܝ ܫܦܐ ܡܢܝ:
ܫܡܝܢ ܘܡܡܠܝܢ ܡܢ ܐܪܟܝܢ ܡܢ ܡܝܬܩܐ:
ܥܦܝܪ ܟܝ ܫܬܐ ܘܥܡܝܢ ܘܟ ܫܢ ܐܝܠ:
260 ܗܢܐ ܟܝ ܥܡܐ ܡܢ ܟܝ ܕܐܡܝܠ ܥܡܐ ܥܬܝܐ:
ܡܡܟܝ ܡܚܬܐ ܡܝܬܡܝܢܐ ܘܫܡܝ ܕܗܝ:
ܠܐ ܒܗܘ ܟܝ ܕܐ ܕܡ ܐܟܥܬܝܐ ܘܠܐ ܢܫ ܒܗܘ:
ܘܟܫܢ ܟܝ ܫܢܐ ܒܗܘ ܟܝܢܐ ܘܥܡ ܡܝܡ ܟܝ:

And, as He knew everything, He recognized where the speech came from.[56] John 2:24–25
265 In secret He spied that thought, which was moving in the apostle
And that the serpent had sown: it did not belong to the disciple himself.
Immediately He got angry toward Simon—while still loving him—
And as in fury He called him Satan, though he was an apostle!
The weak counsel that was from Satan He called Satan;
270 Being still a disciple in himself, he *[Simon]* remained with our Savior.
This grievous thought that was in Simon,
That is what He called Satan, who was not in agreement with the crucifixion.
The serpent, who had made death bark at Adam among the trees,
Gave counsel that the Son should not suffer on the cross.
275 And since the Son of the virgin knew who was counseling,
He treated His friend shamefully on account of the hateful one who was troubling him.
Unlike Eve,[57] our Lord did not accept the weak counsel; Gen 3:1–6, 1Tim 2:14
Because of her He came to crush the viper by his crucifixion.
He was not enticed by the disciple who loved Him
280 To relinquish the cross, in which life for the world is found.
Because he was trying to make Him desist from it, He called him Satan,

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[56] Cf. *Hom.* 82.502–503, in Bedjan III, p. 359, for Jesus' recognition of who Satan is.

[57] Basil used Eve's words to Adam as a partial example of being a stumbling block (*Asceticon magnum*, quest. 64 [*PG* 31.1125]); cf. n. 23 above.

ܡܬܒܪܟ ܚܕܝܬܐ ܕܐܝܟ ܐܝܬ ܠܗ ܐܝܟ ܡܕܡ ܕܠܐ ❊
ܚܕܝܬܐ ܕܐܢܐ ܡܪܝܐ ܕܝܢ ܕܚܝܢ: 265
ܕܡܬܐ ܕܢܚܐ ܡܟܐ ܕܡܟܐ ܕܐܢ ܕܐܝܟ ܐܚܝܢܐ❊
ܡܫܝܚܐ ܕܐܠܗܐ ܕܡܪܝܢ ܕܥܠܡܐ ܕܐܢ ܕܡܢ ܚܕ: 496
ܡܠܟܘܬܐ ܕܫܡܝܐ ܡܢܝ ܐܝܬ ܠܗ ܡܕܡ ܕܠܐ:
ܕܐܝܟ ܕܚܝܐ ܡܢܝ ܐܝܬ ܠܗ ܡܕܡ ܕܠܐ❊
ܚܕܝܬܐ ܕܐܝܟ ܡܢܝ ܐܝܬ ܠܗ ܡܕܡ ܕܠܐ:
ܕܐ ܕܐ ܡܟܝܐ ܕܒܟܝܐ ܕܥܕ ܕܒܝ ܕܢܝܡܝ❊ 270
ܚܕܝ ܡܪܝܐ ܕܢܝܡܝܐ ܕܐܝܟ ܕܐܝܬ ܠܗ ܡܕܡ ܕܠܐ:
ܡܢܝ ܐܝܬ ܠܗ ܐܠܐ ܡܟܝ ܕܐ ܕܪܝܡܝܐ❊
ܡܪܝܐ ܕܐܚܝ ܡܪܝܐ ܠܐܘܡ ܚܝܐ ܐܢܬܬܐ:
ܡܝܘܬ ܕܐ ܡܪܝܐ ܐܠܐ ܢܫܝ ܕܐ ܕܪܝܡܝܐ❊
ܕܐܡܪܝ ܕܐ ܕܢܐ ܕܐܚܝܝܬܐ ܡܪ ܡܪܝ ܕܐ: 275
ܕܢܫܡܪܝ ܕܢܢ ܡܪܝܐ ܡܠܐ ܡܢܝ ܕܐ ܚܕ❊
ܚܕ ܐܝ ܡܕܐ ܡܪܝ ܡܪܝܐ ܡܪܝܐ ܕܐ ܡܢ:
ܘܚܝܐ ܐܠܐ ܕܢܢ ܚܝܢܐ ܕܪܝܡܝܐ❊
ܠܐ ܐܝܬܝܐ ܡܪ ܐܝܬܝܐ ܕܐܡܪ ܕܐ ܚܕ:
ܕܢܩܐ ܪܝܡܐ ܕܢܢ ܚܝܝܐ ܕܐ ܡܝܬܐ❊ 280
ܚܕ ܕܐ ܕܐ ܕܐ ܕܐ ܡܢܝ ܡܪܝܐ:

For the death of the Son of God grieved Satan.

JESUS GIVES THE PLAN AND PURPOSE OF HIS DEATH

"Go, Satan, and get behind me," He was saying to him,
"Don't lead me away from the path that goes to Golgotha!
285 The Father has sent me to be a sacrifice for sinners:
Why would you forbid the great sacrifice from being offered up?
Flee from my presence! I'll attain the death that is prepared for me,
For by it I am to release the prisoners of Sheol from darkness.
Get behind me, for the path toward sufferings is straight,
290 And no one can stand against me and stop me.
You're a stumbling block[58] for me, since you're trying to prohibit the path to death;
It is not prohibited: Get behind me, Satan!
A little time is left for me and I will have reached Golgotha.
Who has persuaded you to prohibit the path that is full of life?
295 I was pleased to be conceived in a womb, born in a manger,
And baptized in a river: it is (now only) the cross preventing Adam from living.[59]
Why should it be far from me to die and bring to life the dead of Sheol,
For there they are looking for me to go in and release their bonds?

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[58] Jesus' death is called a stumbling block to Satan in an anonymous dialogue poem (Brock, *Sugyatha Mgabbyatha*, p. 70, text 14, str. 52).

[59] For similar vocabulary to that of these two lines, see the fragment on Peter published in Bedjan, vol. 1, p. 534 (line 10 of the fragment). Jacob says that Satan took note of Jesus' birth and baptism (*Hom.* 126.73–76, in Bedjan IV, p. 614).

ܟܡܗܝܢܐ ܕܝܢ ܐܝܟܡܐ ܡܕܡܠܝܗ ܘܟܝ ܟܕܝܐ۞
ܐܠܐ ܡܗܝܢܐ ܡܥܢܐ ܟܬܡܗܝܢܘܬ ܐܝܟ ܕܝ ܕܝܐ ܟܗ:
ܠܐ ܡܟܢܡܐ ܟܕ ܐܘܡܐ ܕܐܘܡܐ ܕܝ ܟܝܟܗܟܐ۞
285 ܡܒܘܬ ܐܟܐ ܐܗܕܐ ܕܚܐ ܣܟܝ ܣܝܢܬܐ:
497 ܟܡܢ ܡܛܠ ܐܝܟ ܕܚܐ ܕܟܐ ܘܠܐ ܢܡܡܢܬ۞
ܢܢܗ ܡܢ ܡܕܘܡܐ ܐܡܝܢ ܟܡܗܐ ܕܡܝܢܬ ܟܐ:
ܘܟܗ ܡܢܐ ܐܢܐ ܐܡܬܐ ܕܡܢܐ ܡܢ ܡܡܕܐ۞
ܐܝ ܟܝ ܟܬܗܝܢܘܬ ܕܐܘܡܐ ܐܕܝܐ ܣܡܐ:
290 ܘܠܐ ܐܝܟ ܡܡܟܐ ܡܐܡ ܟܡܟܐ ܗܡܟܝܢܐ ܟܐ۞
ܐܗܡܟܐ ܐܝܟ ܟܐ ܘܐܛܠܐ ܐܗܘܡܐ ܘܡܗܐ ܟܟܐ:
ܠܐ ܡܗܡܟܐ ܡܢܐ ܟܬܗܝܢܘܬ ܐܘ ܡܝܢܐ۞
ܡܟܐ ܟܝܐ ܘܐܛܠܐ ܐܗܘܡܐ ܕܝ ܟܝܟܗܟܐ:
ܡܝ ܐܡܡܡ ܘܐܛܠܐ ܐܗܘܡܐ ܘܣܢܐ ܡܟܐ۞
295 ܡܕ: ܟܕ ܗܗܡܐ ܟܡܢܡܐ ܟܝܡܐ ܟܐܘܡܐ ܝܟܒܐ:
ܟܢܗܐ ܟܡܒܐ ܡܡܡܐ ܡܐܐ ܗܡܐ ܐܡ۞
ܟܐ ܡܢ ܡܡ ܟܕ ܐܡܡܐ ܗܐܡܐ ܡܬܐ ܡܝܢܐ:
ܘܗܐ ܡܢܝ ܟܕ ܐܡܐ ܐܢܐ ܟܡܡܢܗܡ۞

Had you kept me from the womb or from birth,
300 Or from the river, it would have been easy for you to keep me from Golgotha.
The Father, who sent me, gave me a mandate for the depths of Sheol,
And unless I go down and explore the abyss, I will not return.
The image of the Father is swallowed up in mud: Look! I am going down
To draw it up in person, and unless I retrieve it, I will not ascend.
305 From paradise to the grave the serpent has cast Adam,
And for this reason I have come, to go in and bring him out from destruction.
If you tell me I should keep from enduring suffering,
Then the world must keep from living, according to what you're saying.
Your thought is that I should stay out of Golgotha,
310 And that the great image[60] should stay in Sheol without renewal.
This is your counsel: that I should let go of the cross and not ascend it,
And that Adam should be consumed there in Sheol, where he is.
If you hold me back from death, you hate life,
For unless I die, there will be no life available for Adam.
315 Captives are imprisoned in the dens of the grave, so I'm going
To bring them back. Why would you hold me back from their salvation?
The rulers of Sheol[61] have plundered my possessions. Flee from my presence!

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[60] Also *Hom.* 55.58, 146; Kollamparampil, *Homilies on the Resurrection*, pp. 46–47, 54–55.

[61] Satan uses this term to refer to death in Brock, *Sugyatha Mgabbyatha*, p. 69, text 14, str. 32.

ܟܬܒ ܡܫܝܚܐ ܐܝ ܡܢ ܫܠܝܛܐ ܐܘ ܡܢ ܫܠܝܛܐ:
300 ܐܘ ܡܢ ܢܝܢܘܐ ܕܥܡܡ ܒܝܘܐ ܘܐܡܫܝܚ ܡܢ ܟܠܗܘܬܐ:
ܐܝܟ ܕܥܒܕܘܢ ܢܝܚ ܟܕ ܫܪܝܐ ܚܬܝܬܐ ܕܥܡܡܐ:
ܗܘܠܐ ܬܫܡܫܐ ܫܡܫܐ ܕܫܪܝܐ ܠܐ ܫܩܝܪ ܐܝܠܐ:
ܫܚܡܐ ܕܐܝܟ ܡܢ ܡܫܝܚܐ ܢܫܡܐ ܐܝܠܐ:
ܐܘܟܡܐ ܡܥܡܡܐ ܗܘܠܐ ܕܠܐ ܡܫܚܡܐ ܠܐ ܡܫܚܐ ܐܝܠܐ:
305 ܡܢ ܩܢܘܡܐ ܚܡܚܢܐ ܡܒܡܐ ܕܢܐ ܢܡܐ ܠܠܘܡ: 498
ܡܟܚܐ ܕܐܬܐ ܕܟܡܐ ܐܡܡܐ ܡܢ ܐܚܢܐ:
ܐܢܐ ܘܢܐ ܟܕ ܐܡܫܚܐ ܢܩܐ ܐܡܢ ܐܝܠܐ ܟܕ:
ܡܢܝ ܢܐ ܟܐ ܚܢܚܐ ܘܢܐ ܐܡ ܘܐܡܢ ܐܝܠܐ:
ܡܚܟܡ ܡܢܐ ܐܢܐ ܡܢ ܐܢܐ ܡܢ ܡܫܝܚܐ:
310 ܡܩܡܐ ܚܡܢܐ ܪܚܡܐ ܕܚܐ ܘܠܐ ܢܡܬܐ:
ܡܢܐ ܡܚܚܡ ܕܐܢܩܐ ܡܩܐ ܠܐ ܐܡܐ ܟܐ:
ܡܢܛܐ ܐܡܝ ܐܘܡ ܚܡܢܐ ܐܡܐ ܕܐܝܡܡ:
ܐ ܟܕ ܐܛܐ ܡܝ ܪܒ ܡܡܐ ܚܬܢܐ ܡܢܐ:
ܕܐܠܐ ܡܝܢܐ ܠܐ ܡܡܝܡܝܢ ܢܬܐ ܠܠܘܡ:
315 ܡܚܝܐ ܢܚܝܐ ܢܩܝܢ ܡܚܢܐ ܡܢܐ ܐܝܠ ܐܝܠܐ:
ܐܝܠܐ ܡܚܝܐ ܚܡܡ ܐܡܫܝܚ ܐܝܠ ܡܝ ܩܡܘܡܐ:
ܡܬܘܬܐ ܕܥܡܡܐ ܪܘ ܡܬܢܝܢ ܚܙܡ ܡܝ ܩܡܘܡܐ:

I'm going to bring back my plundered possession from thieves!
The sons of destruction[62] have bound Adam in the darkness; John 17:12, 2 Thess 2:3
320 Let me go, and I'll go in to release those who are bound, and then I'll return.
The serpent and Eve[63] took counsel together and defeated Adam:
Let your counsel cease, for it resembles theirs if it should be accepted.
Far be it from me? Why[64]—if I do the work in Sheol,
And shatter the gates of death,[65] which are shut tight,
325 And dash in pieces the high bars of the daughter of darkness,[66]
And pull downs death's fortress, so it won't be inhabited,
And wreck the luxuriating place *[Sheol]*[67] that swallows up generations,

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[62] Jacob gives this name to Satan in *Hom.* 82.132, in Bedjan III, p. 341.

[63] There is a wordplay between "serpent" and "Eve;" cf. McVey, *Ephrem the Syrian*, p. 424 n. 592. At *Hom.* 82.95, in Bedjan III, p. 339, Jacob presents both Adam and Eve as conquered.

[64] The question is reiterated at 335.

[65] See also *Hom.* 54.106, Kollamparampil, *Homilies on the Resurrection*, pp. 16–17.

[66] i.e. Sheol; cf. *Hom.* 55.186, Kollamparampil, *Homilies on the Resurrection*, pp. 58–59. Jacob uses the expression "daughter of light" with reference to the water and blood that come from Jesus' pierced side (Jn 19:34) in *Hom.* 79.338–339; Brock, *Homily on the Veil on Moses' Face*, pp. 48–49.

[67] Cf. *Hom.* 55.42. Kollamparampil, *Homilies on the Resurrection*, pp. 44–45. This name for Sheol may stem from an interpretive tradition of the parable of the rich man (Lk 16:19–31), though the word for "luxury" is different there; cf. the passages cited by Buchan, *"Blessed is He Who Has Brought Adam from Sheol"*, pp. 320–321. We might also compare the expression "Sheol the flourishing" (e.g. Brock, *Sugyatha Mgabbyatha*, p. 66, text 14, str. 3, 7), which does not occur in this homily.

ܐܪܥܐ ܡܢܘܢ ܒܪܡ ܡܢ ܟܢܘܬܐ ܀
ܚܬܝ ܐܝܟܢܐ ܕܥܬܝܡܘܢ ܠܐܘܡ ܟܡܐ ܡܫܬܬܐ:
320 ܐܘܦܢ ܐܟܘܠ ܐܚܢܐ ܕܥܬܝܢܐ ܡܢ ܗܦܟ ܐܝܢܐ ܀
ܡܢܢܐ ܡܢܢܐ ܡܟܟܘ ܟܢܝܢܘܐ ܡܫܬܦܝܡܘܢ ܠܐܘܡ:
ܢܚܠܐ ܡܟܟܘ ܒܟܘܡ ܒܡܐ ܐܢ ܡܟܡܬܟܐ ܀
ܡܢ ܟܕ ܟܐ ܕܡ ܐܢ ܟܟ ܐܝܢܐ ܟܥܢܐ:
ܬܟܐ ܐܝܢܐ ܐܬܟ ܡܟܐ ܒܟܝܢܝ ܟܘ ܀
499 325 ܬܟܝܡ ܐܝܢܐ ܡܬܛܐ ܒܡܐ ܒܟܝܐ ܡܫܬܬܐ:
ܡܡܐ ܐܝܢܐ ܟܘ ܟܡܡܘ ܒܡܐ ܐܐ ܢܡܐ ܀
ܡܫܢܟ ܐܝܢܐ ܟܘ ܟܟܝܢܐ ܒܟܟܐ ܒܢܐ:

And uproot all its walls[68] with the standard of my cross,[69]
And be a wayfarer to the dead for three days,[70]
330 And give the prisoners of Sheol word that it will send them forth,
And be rolled in the dust of the dead and be asking in it *[the dust]*
For the dear coin[71] in which is our image that had been corrupted,
And with the medicine[72] of the crucifixion am restoring
The form that the treacherous serpent corrupted among the trees—
335 Why, Simon, do you say, 'Far be it from you to do these things!'?[73]
For, unless I die, all these things will fail, according to what you're saying."

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[68] Jacob elsewhere uses the term "high-walled Sheol" (*Hom.* 79.353, Brock, *Homily on the Veil on Moses' Face*, pp. 50–51; Brock also refers there to *Hom.* 53.57 [Bedjan II, p. 450]).

[69] Cf. *Hom.* 176.302, in Bedjan V, p. 655. More generally, see also Murray, *Symbols*, p. 242, nn. 1–2.

[70] The three-day period is referred to below at 357 and 433–438. Somewhat differently than in this homily, Jacob elsewhere represents Jesus as sleeping during this period and conquering Sheol only at the end of it (*Hom.* 55.15, 25, 40, 53–54; Kollamparampil, *Homilies on the Resurrection*, pp. 40–45). On the unique title of Jesus, "the three-day one," see Brock and Kiraz, *Ephrem the Syrian*, p. 245 n. 16.

[71] Probably a reference to Luke 15:9.

[72] Jesus is often called the "medicine of life;" see Murray, *Symbols*, p. 120 n. 2, p. 358. See also the note on 359 below.

[73] Ephrem points back to Jesus' rebuke of Peter in his comment on Matt 26:39. That is, in Matt 16:23 Jesus rebuked Peter for attempting to dissuade him from a willing death, so why would he later pray, "My Father, if it is possible, let this cup pass from me"? See McCarthy, *Saint Ephrem's Commentary on Tatian's Diatessaron*, p. 292. Among Greek commentators, Chrysostom had also noticed the supposed paradox (*De consubstantiali* 7.6 [*PG* 48.764], *In illud: Pater, si possible est, transeat* 2 [*PG* 51.34]).

ܐܡܪܬܐ ܐܝܟ ܡܕܝܢܬܐ ܕܥܬܝܕܐ ܕܢܗܘܐ ܒܪܝܫܐ ܕܡܠܟܘܬܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܗܘ ܕܐܝܬ ܠܗ ܡܢܝܢܘܬܐ ܕܠܐ ܡܫܬܟܚܐ ܡܢܗ: ܘܡܢ ܐܝܟ ܕܐܝܬ ܠܗ ܡܢܝܢܘܬܐ ܕܠܐ ܡܫܬܟܚܐ ܡܢܗ ܘܐܦ ܐܢܐ ܕܐܝܬ ܠܝ ܡܢܝܢܘܬܐ ܕܠܐ ܡܫܬܟܚܐ ܡܢܝ: ܐܝܟ ܕܐܝܬ ܠܗ ܡܢܝܢܘܬܐ ܕܠܐ ܡܫܬܟܚܐ ܡܢܗ ܐܦ ܠܐ ܐܢܐ ܕܐܝܬ ܠܝ ܡܢܝܢܘܬܐ ܕܠܐ ܡܫܬܟܚܐ ܡܢܝ: ܕܟܬܒܝܢ ܐܝܟ ܕܟܬܒ ܡܪܝ ܡܠܟܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܗܘ ܕܐܝܬ ܠܗ ܡܢܝܢܘܬܐ ܕܠܐ ܡܫܬܟܚܐ ܡܢܗ: ܕܟܬܒܝܢ ܐܝܟ ܕܟܬܒ ܡܪܝ ܡܠܟܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܗܘ ܕܐܝܬ ܠܗ ܡܢܝܢܘܬܐ ܕܠܐ ܡܫܬܟܚܐ ܡܢܗ: ܕܟܬܒܝܢ ܐܝܟ ܕܟܬܒ ܡܪܝ ܡܠܟܐ ܕܫܡܝܐ ܘܕܐܪܥܐ ܗܘ ܕܐܝܬ ܠܗ ܡܢܝܢܘܬܐ ܕܠܐ ܡܫܬܟܚܐ ܡܢܗ: ܕܟܬܒ ܡܢ ܩܕܡ ܐܒܗܬܢ ܕܐܝܬ ܠܝ ܡܢܝܢܘܬܐ ܕܠܐ ܡܫܬܟܚܐ ܡܢܝ: ܕܠܐ ܢܬܒܥ ܠܝ ܡܢ ܐܒܗܬܢ ܕܐܝܬ ܠܝ ܡܢܝܢܘܬܐ ܕܠܐ ܡܫܬܟܚܐ ܡܢܝ: ܕܠܐ ܢܬܒܥ ܠܝ ܡܢ ܐܒܗܬܢ ܕܐܝܬ ܠܝ ܡܢܝܢܘܬܐ ܕܠܐ ܡܫܬܟܚܐ ܡܢܝ:

JESUS POINTS OUT PROPHECIES ABOUT HIMSELF FROM THE OLD TESTAMENT

"Your plan stands against the mysteries of prophecy,
For, unless I die, they will not be fulfilled as they've been spoken.
If they don't hang me on the wood before the people,
340 Moses lies, who saw life hanging on the wood. — Deut 21:23
If they do not pierce my feet and hands, according to what you're saying — Ps 22:16 [Heb, Syr 22:17]
David will contend, since he will have been exposed as untrue.
And if they don't give me vinegar and gall to drink, — Ps 69:21 [Heb 69:22], Matt 27:34
The mystery of prophecy is void, you(r advice) being accepted.
345 If the people don't divide my garments, as was stated in the Psalms, — Ps 22:18 [Heb, Syr 22:19], Matt 27:35
Who will affirm that King David was a prophet?
If I'm not with the dead, as was prophesied,
Why did he cry out, 'There he is with the dead,' unless I die?
If they don't lead me as a lamb, for me to be a sacrifice, — Isa 53:7
350 Then Isaiah, too, who has called me a lamb, is lying.
If I'm not silent like a sheep before its shearers, — Isa 53:7
Intense grief will not be the prophet's (alone), who has not proven true.
If nail scars are not seen on my hands, — Zech 12:10
The prophet Zechariah, when he inquires, what shall I say to him?
355 If the sun does not darken[74] and then give light at the crucifixion,[75] — Matt 27:45

[74] Cf. *Hom.* 176.259–260, 267–268, in Bedjan V, pp. 653–654.

[75] The second half of the line is probably meant to be understood metaphorically; cf. *Hom.* 79.360, 412; Brock, *Homily on the Veil on Moses' Face*, pp. 50–51, 56–57.

ܡܢܗܘܢ ܡܫܟܚܝܢ ܟܕܡܚܠܦܝܢܐ ܘܒܛܝܠܐ:
ܘܠܐ ܠܐ ܐܬܝܠܐ ܠܗ ܡܫܟܚܢܝܢ ܐܢܫ ܘܐܝܬܝܟܝܗ ❖
ܐܝ ܟܕ ܡܢܗܘܢ ܟܕܡܚܠ ܟܡܗ ܠܐ ܐܟܝܡ ܟܕ:
ܡܒܝܟܠ ܡܕܡܗ ܘܡܬܬܐ ܚܡܢܗ ܡܐ ܕܐܘ ܘܐܝܟܝܡ ❖
ܐܠܐ ܡܚܪܝܡ ܩܝܟܕ ܣܝܬܒܐ ܐܢܫ ܘܐܝܬܝ ܐܝܠܗ:
ܢܩܐ ܘܣܒ ܟܠ ܘܐܝܬܝܡܝ ܘܟܕ ܡܙܝܢܐ ܕܐܘ ❖
ܣܐ ܡܕ ܘܡܠܐ ܡܬܝܢܐ ܐܡܐ ܠܐ ܡܕܟܝ ܟܕ:
ܟܠܗ ܐܘܐ ܘܒܛܝܠܐ ܣܐܝܠ ܡܕܡܚܠ ❖
ܐܠܐ ܡܚܟܝ ܟܡܐ ܢܬܠܒ ܐܢܫ ܘܐܝܬܝܢܐ:
ܡܢ ܡܙܝ ܟܕ ܟܒܣܒ ܡܟܚܐ ܘܒܡܐ ܕܐܘ ❖
ܐ ܡܕ ܡܬܠܐ ܠܐ ܣܝܢ ܟܕ ܐܕܐ ܘܟܡܐ:
ܟܡܢ ܡܐ ܘܐ ܡܕ ܘܐ ܡܕ ܡܬܠܐ ܕܐܘ ❖
ܐ ܐܢ ܐܙܢܐ ܠܐ ܣܝܢ ܟܕ ܐܕܐ ܘܟܡܐ:
ܐܘ ܐܙܡܐ ܘܙܢܒ ܐܙܢܐ ܡܕܘܝܟܝ ܟܕ ❖
ܐܠܐ ܐܠܐ ܟܒܡܐ ܢܡܐ ܡܒܡ ܟܝܘܐ:
ܟܡܐ ܘܟܡܐ ܟܕ ܘܒܛܐ ܘܠܐ ܐܡܝܘ ❖
ܐ ܡܩܡܐ ܘܢܬܐ ܟܬܒܒ ܠܐ ܡܕܡܙܝ:
ܟܙܐ ܒܛܐ ܡܐ ܘܡܩܠܝ ܡܕ ܐܙܢ ܟܕ ❖
ܐܠܐ ܡܩܒ ܡܡܡܐ ܡܢܕ ܟܪܩܡܐ:

Why is it said that there will be light in the evening time?
If I am not in the heart of the earth for three days,
The imagery of Jonah[76] will be wiped away from revelation.
If I should be kept from tasting death,[77] as you're urging,
Then all the prophets are void according to what you're saying.
This urging (of yours), that the way of crucifixion should cease,
Is from Satan, who wants to trouble beautiful things.[78]
You're a stumbling block to me on the road that leads to sufferings:
Get behind me, so I can go forward to Golgotha!"

Zech 14:7, cf. Isa 13:10, Ezek 32:8, Amos 8:9 Matt 12:39–40, 16:4

Heb 2:9

THE EFFECTS OF JESUS' DEATH

At that great salvation, which He made by His crucifixion,
Our Savior had looked, when He called the apostle Satan.
"Far be it from you to die," as if to say, "Far be it from you to save!"[79]
For this reason He treated him roughly, with contempt, and intensely despised him.
He looked and saw how many bonds He would loose by His death,
How many closed gates He would open, since they *[the dead]* were imprisoned,

[76] Cf. McVey, *Ephrem the Syrian*, p. 440, str. 29. See *Hom.* 122, in Bedjan IV, pp. 368–490, for Jacob's long work on Jonah.

[77] The same language occurs in the biblical text just after the homily's theme verse (16:28). Cf. Aphrahat, *Dem.* XXII.4, 996.24; similarly, death tastes "the lethal medicine/drug" that Jesus leaves with it (997.9–10; XXII.5, 1000.3–17).

[78] Cf. Ephrem in Leloir, ed. *Saint Éphrem. Commentaire de l'Évangile concordant*, pp. 116–117; McCarthy, *Saint Ephrem's Commentary on Tatian's Diatessaron*, pp. 214–215.

[79] Jacob equates Jesus' death and salvation also at *Hom.* 176.73, 76–77, in Bedjan V, pp. 644–645.

ܟܦܢܐ ܐܦܝܠܐ ܒܢܝܢܐ ܬܡܝܢܐ ܟܝܢܐ ܕܚܝܐ ܕܡܚܐ ܕܡܚܐ ܕܡܚܐ ܕܡܚܐ ܕܡܚܐ ܕܡܚܐ ܕܡܚܐ ܕ
ܠܐ ܐܝܢܐ ܟܟܝܢ ܕܐܘܟܝ ܐܟܝܐ ܡܬܦܝܡ:
ܕܐܘܢܐ ܒܡܝ ܢܡܝܟܝܢܐ ܟܝ ܢܝ ܟܝܢܬܐ
ܐ ܢܘ ܒܡܢ ܟܝ ܐܝܟܝ ܢܝܡܐ ܐܝ ܕܡܦܢ ܐܝܠ:
ܡܬܬܐ ܦܝܢܐ ܟܝܟܝ ܢܦܝܠ ܐܝ ܕܐܢ ܐܝܠ
ܢܝܢܐ ܢܝܢܐ ܕܐܟܝܠ ܐܘܡܢ ܕܡܦܝܢܐ:
ܢܝ ܢܝܟܐ ܕܐ ܕܝܟܐ ܒܕܘ ܡܦܝܢܐ
ܐܘܡܟܐ ܐܝܠ ܟܝ ܟܐܘܡܐ ܐܝ ܕܟܝܢ ܟܝ ܐܝ
ܡܢ ܐܘܐ ܢܝ ܟܝ ܐܝ ܕܟܦܘܡ ܙܝ ܟܝܟܝܟܐ
ܟܐܘ ܦܘܢܐ ܙܐ ܕܟ ܕܡܦܝܢܐ:
ܡܢ ܐܘܐ ܢܝ ܟܝ ܢܝܢܐ ܢܝܡܐ ܟܝܟܝܡ
ܡܢ ܟܝ ܕܐܢܐ ܐܝ ܕܟܦܢܐ ܡܢ ܟܝ ܐܝܙܐ:
ܢܦܟܝܟܐ ܙܝܢܐ ܢܝܟܐ ܢܐܝܟ ܟܝܢܐ
ܡܢ ܐܘܐ ܢܡܐ ܕܢܝܢܐ ܟܝܢܐ ܢܐ:
ܢܝܢܐ ܐܙܝܢ ܐܡܬܐ ܦܝܡ ܟܝ ܕܡܦܝܢ

501

How great a common debt from (all) the peoples He would pay,
How many hidden traps of the slanderer He would shatter,[80]
How much He would make peace between upper and lower,
How much He would bring to naught the enmity the serpent had put in place,
375 How many dead would be raised in Him when He died,
And how many imprisoned would see the light at His descent into Sheol.

JESUS EXPLAINS THE ERROR IN SIMON'S THINKING

He was looking at these things, and when it was said that He should be kept from dying,
He rebuked His friend and cast him behind with great anger:
"You're a stumbling block to me, if you say to me, 'Far be it from you.'
380 For you're not thinking about things of God, but things of man.
Since the Father has revealed to you in His love that I am His Son,[81]
You think it a shame for me, if I should die.
Since you know whose Son I am, death bothers you,
[Thinking,] 'There's no way the Son of the Immortal can die.'
385 You do not reason that, if I seek it, it is easy for me to die,
And that, if I die, I preserve the life of my substance in me.
You're concerned with things of men, as you see

[80] In an anonymous dialogue poem between Satan and death, death, referring to Jesus' death, says to Satan, "The snare you laid has strangled me!" (Brock, *Sugyatha Mgabbyatha*, p. 67, text 14, str. 11).

[81] Cf. Ephrem, in Lamy, *S. Ephraem Syri Hymni et Sermones* IV, col. 683, str. 3.

51 ܕܠܐ ܫܘܬܦܐ ܕܐܒܐ ܕܒܪܐ ܠܘܬ ܒܪ

That a human being is forced to die,[82]
And as one who is subject does not wish to die with judgment,
390 And the end humbles him and drags him to the dwelling of Sheol,
And his spirit goes out and he returns to the earth to be dust,
And he sees destruction, wastes away, and perishes on the dust,
And maggots and worms tear him in pieces within their borders,
And he ends up as nothing there in the darkness,
395 And his story is forgotten, and he does not again return to his loved ones,
And he forsakes his friends, and they do not again have the satisfaction of his company.
This path that you're thinking of belongs to men,
And you're not thinking of God's path, in which I go.
Ever since you've learnt that I am God, the Son of God,
400 Do you not think that, if I die, my death will be corresponding to my (status)?
When I die, the bars of Sheol will not prevail over me,
And death will not be able to look me in the face, when I exit;
I will not see destruction there among the departed,[83] Ps 16:10, Acts 2:27
And death will have no authority to shut the gate in my face.
405 They won't say to me, 'If you're dust, then you must return to it,'
And the worm and maggot won't crush me as is their custom.
I will not be conquered by destruction[84] among the departed,

[82] Cf. *Hom.* 55.188, Kollamparampil, *Homilies on the Resurrection*, pp. 60–61.
[83] See also *Hom.* 54.228, Kollamparampil, *Homilies on the Resurrection*, pp. 30–31.
[84] At *Hom.* 55.12, Kollamparampil, *Homilies on the Resurrection*, pp. 40–41, destruction is conquered as Jesus enters Sheol.

ܒܟܬܘܒܐ ܡܠܝܢܐ ܒܟܝ ܢܗܘܐ ܫܡܝܐ ❖
ܡܢܐ ܠܐ ܟܝܢܐ ܡܥܕܝܢ ܒܫܘܠܛܢܐ ܟܝܐܘ ܒܝܢܐ:
ܡܪܝܐ ܡܥܩܒܐ ܕܡܝܟܝܠ ܟܝ ܟܬܘܒܢܐ ܒܥܠܡܐ ❖
ܡܢܥܠܐ ܕܡܫܝ ܡܢܩܡ ܠܐܘܟܝ ܒܢܗܘܐ ܟܝܢܐ:
ܡܢܐ ܣܛܠܐ ܡܛܠܐ ܕܐܝܟ ܟܠܐ ܒܣܝܣܐ ❖
ܕܡܝܠܥܝ ܟܝ ܥܡܥܐ ܡܢܥܝܠܐ ܟܠܫܘܟܬܗ:
ܕܟܠܐ ܥܒܝܡ ܥܢܝ ܐܡܝ ܟܝܠ ܫܥܕܐ ❖
ܡܥܝܠܟܐ ܟܝܢ ܡܐ ܐܝܬ ܕܢܐ ܫܬܝܬܐ:
ܡܢܐ ܡܫܬܘܬܐ ܡܐ ܐܝܬ ܕܥܒܝ ܥܒܝ ܟܝ ܟܝܢܐ ❖
ܒܟܬܘܒܐ ܕܡ ܕܢܐ ܐܘܡܐ ܒܥܝܠܐ ܐܝܠ:
ܡܐ ܥܝܠܐ ܕܡ ܒܟܬܐ ܒܥܐ ܢܐ ܐܝܬ ❖
ܟܝ ܒܟܝܠܐ ܒܟܬܐ ܐܝܬ ܟܝܢ ܒܟܬܐ:
ܠܐ ܥܝܠܐ ܢܐ ܡܐ ܐܝܬ ܥܡܐ ܐܝܡܐ ܒܢ ❖
ܡܐ ܡܐ ܐܝܬ ܠܐ ܡܫܬܝ ܟܝ ܥܕܛܐ ܒܥܠܡܐ:
ܡܐ ܡܪܝ ܥܡܐ ܒܫܘ ܟܐܩ ܡܐ ܡܢܩܡ ܐܝܬ ❖
ܡܐ ܡܪܝ ܐܝܬ ܡܛܐ ܟܝܠ ܟܝܢܬܐ:
ܡܐ ܡܥܠܟܐ ܡܐ ܒܫܘ ܐܘܟܐ ܟܐܩ ❖
ܡܐ ܐܝܢ ܟܝ ܢܐ ܟܝܢܐ ܐܝܠ ܐܘ ܟܝ ܐܘܩܡ:
ܡܐ ܡܒܥܝ ܟܝ ܐܛܐ ܡܢܡܐ ܟܝܡܒܬܢܐ ❖
ܡܐ ܡܐ ܐܝܬ ܟܝ ܐܟܒܐ ܟܝ ܟܝܢܬܐ:
ܡܐ ܡܢ ܟܝ ܡܐ ܟܝܢܐ ܐܝ ܒܟܥܢܐ ❖ 503

And death won't bind me in its den[85] like the rest.
Sheol the devourer won't confine me, when I've gone down to it,
410 And the worm won't stick its tooth in me for destruction.
I will not perish from my friends, like an (ordinary) human being,
And my kinsmen won't say, 'He's gone, for he's met destruction!'
You haven't thought that, if God draws near to death,
Life is hidden with him: even when he dies, he brings the dead to life! Col 3:3
415 Disciple, you're thinking about men,
Who die and perish, and the remnant of their memory comes to an end.
You haven't thought about God, who, when He enters
Sheol, it shakes and vomits forth the dead it had swallowed.
You haven't thought that, when God goes down to the grave,
420 Assemblies of the dead come out from destruction to meet Him.
You're thinking of men and their deaths:
Their life has finished and they've become dust within their graves.
You haven't thought that the Son of God, who enters Sheol,
Will pull it down, wreck it, lay it bare, and then return to His place.
425 You're not thinking that, if God accepts dying,
He won't see destruction in Sheol like an (ordinary) human being.
Look! You're thinking about things of men, not things of God.

[85] Cf. 315 above. Similar language is also used in *Hom.* 54.16, Kollamparampil, *Homilies on the Resurrection*, p. 9.

ܘܠܐ ܡܚܐܠ ܟܕ ܥܡܘܢ ܟܬܒܐ ܡܕܝ ܕܢܬܠܗ ܟܬܒܐ:
ܘܠܐ ܢܡܠܐ ܟܕ ܢܡܐ ܒܡܚܝ ܟܡܡܚܟܐ:
410 ܘܠܐ ܡܢ ܢܣܡܕ ܐܝܟ ܐܠܐ ܟܕ ܐܝܟ ܟܢܢܐ:
ܘܠܐ ܡܬܡܚ ܐܡܢܝ ܟܡܐܘܘܡ ܢܐܡܚܐ ܟܘ:
ܠܐ ܐܝܟܝܡ ܢܐ ܟܬܐ ܟܡܐ ܡܢܕ:
ܡܬܐ ܡܡܝ ܟܘ ܐܝ ܡܐ ܘܡܐ ܒܡܐ ܡܬܐ:
ܒܚܬܢܐ ܡܐܝܟ ܐܝܡ ܐܘ ܐܟܡܒܐ:
415 ܘܡܡܐ ܐܐܒܝ ܐܡܐ ܡܢܐ ܒܢܐ ܒܢܐܡܬܢܐ:
ܠܐ ܐܝܟܝܡ ܐܘ ܒܟܬܐ ܘܡܐ ܘܡܐ ܟܘ:
ܟܡܢܐ ܡܐ ܐܡܡܐ ܡܬܐ ܒܟܡܝ ܟܘ:
ܠܐ ܐܝܟܝܡ ܘܡܐ ܒܟܬܐ ܟܡܢܐ ܢܡ:
ܢܬܐ ܘܡܬܐ ܢܡܡܝ ܐܘܢܗ ܡܝ ܐܒܢܐ:
420 ܒܚܬܢܐ ܡܐܝܟ ܐܝܡ ܒܡܢܐܡܢ:
ܡܐ ܡܬܢ ܐܐܐ ܟܡܐ ܡܡܢ ܡܬܢ:
ܠܐ ܐܝܟܝܡ ܒܟ ܟܬܐ ܘܡܐ ܟܡܢܐ:
ܟܢ ܡܢܐ ܐܡܡܡ ܟܘ ܐܢܐ ܐܐܘ:
ܠܐ ܡܐܝܟܝܡ ܢܐ ܟܬܐ ܡܡܢ ܒܡܐ:
425 ܠܐ ܢܢ ܟܘ ܡܬܐ ܟܡܢܐ ܐܝܟ ܟܢܢܐ:
ܐܐ ܡܐܝܟܝܡ ܒܚܬܢܐ ܐܐ ܒܟܬܐ:
ܒܡ ܒܡ ܐܘܢܐ ܐܝܟ ܒܡ ܢܐ ܟܘ ܐ ܢܐ ܐܝܡ:

Mine is the path: in accordance with what pertains to me look on it, if you are going to look (anywhere)
For I have said to you that I will both die and rise;
430 Rejoice in my resurrection, and don't be sad about death!
I have a path from Golgotha to the depths of Sheol,
And it is trodden only through the sufferings of crucifixion. Luke 24:26
For three days expect me here, until I come,
For it is not a journey for men, when I come.
435 Let me go and hold a vigil for the dead for three days,
And I will open the gates of Sheol that had been closed.
I have to travel two days' journey on the road of death,
And I will come on the third: don't be sad!
It is easy for me to die, and easy to live; I have the authority
440 To go and come when I want, and no one stops me.
The gates of Sheol are not shut to me, when I will have entered it;
It will go down with a fall and the dead imprisoned in it will rise.
For I am able to lay down my life, if I wish,
And when I desire, I take it up: I have the authority.
445 No one else takes it from me when I die,
Because of my own accord I put it in the Father's hands.[86] John 10:17–18
You're not thinking of God, who is thus able,
But are rather considering the death of men!"

CONCLUSION: SATAN FLEES, SIMON REMAINS

By reason of Simon the church learned from our Savior

[86] *Hom.* 55. 187–188, Kollamparampil, *Homilies on the Resurrection*, pp. 60–61.

504 ܐܡܪܐ ܟܝ ܢܝܢ ܕܐܝ ܡܢܐ ܐܝܬ ܐܦ ܡܐܡ ܐܝܬ:
ܣܒܪ ܥܡܡܢܐ ܡܫܟܚܐ ܡܢܐ ܠܐ ܐܡܪܐ ܟܝ:
430 ܐܘܡܐ ܐܝܟ ܟܕ ܡܢ ܟܬܒܢܐ ܟܬܘܒܬܐ ܕܥܡܐ:
ܡܐܠܐ ܥܡܩܬܐ ܕܪܥܡܐ ܠܐ ܡܢܕܘܥܐ:
ܐܟܢܐ ܬܩܥܝܢ ܡܢܘ ܟܕ ܡܘܡܐ ܟܝ ܐܠܐ ܐܝܬ:
ܘܟܕ ܡܐܪܟܢܐ ܕܝܢ ܕܥܬܝܢܥܐ ܡܢ ܕܐܠܐ ܐܝܬ:
ܐܪܟ ܐܡܪ ܡܢܘܐ ܟܬܒܬܐ ܐܟܢܐ ܬܩܥܝܢ:
435 ܡܐܢܝܢ ܟܡܐ ܐܬܐ ܕܥܡܐ ܕܐܣܒܝܢ ܕܡܐ:
ܐܦܝ ܡܢܥܬܩܝܢ ܟܐܘܡܐ ܕܡܢܐ ܐܝܟ ܟܕ ܐܬܐ:
ܡܐܠܐ ܐܝܬ ܟܕ ܡܐ ܕܐܟܢܐ ܠܐ ܐܡܪܐ ܟܝ:
ܡܥܡ ܟܕ ܐܡܪܐ ܡܐܝܬ ܐܡܐ ܡܟܟܝ ܕܐ ܟܕ:
ܐܪܟ ܡܐܠܐ ܡܢ ܕܟܐ ܐܝܬ ܠܐ ܡܟܝ ܟܕ:
440 ܠܐ ܡܢܐܣܒܝ ܐܬܟܝܢ ܕܥܡܐ ܡܢ ܕܟܟܝ ܟܝ:
ܡܦܐ ܢܚܐ ܡܡܢܝ ܡܬܐ ܕܣܡܝ ܟܝ:
ܡܥܡܢ ܐܝܬ ܢܝܢ ܕܐܡܢܝܢ ܢܥܡ ܐ ܪܟܐ ܐܝܬ:
ܡܢܐ ܕܟܐ ܐܝܬ ܡܦܐ ܐܝܬ ܟܝ ܡܟܟܝ ܕܐ ܟܕ:
ܠܐ ܕܐ ܐܣܐܝܬ ܡܦܐ ܟܝ ܡܢ ܡܢܐ ܕܐܝܬ:
445 ܕܐܝܬ ܪܚܡܝܢ ܟܐܬܒ ܐܟܐ ܡܐܡ ܐܝܬ ܟܝ:
ܡܐܠ ܡܢܕܘܟܝ ܡܢ ܕܟܝܐ ܕܡܟ ܡܥܡܢ:
ܐܠܐ ܥܡܢܐ ܕܥܬܝܢܥܐ ܡܐ ܡܐ ܐܝܟ:
ܥܟܟܐ ܕܡܥܡܢ ܥܟܟܐ ܟܒܐ ܡܢ ܩܢܡܟ:
505 ܕܡܐ ܕܦܦܐ ܟܝ ܡܢܟܐ ܕܡܢܐ ܠܐ ܐܡܪܐ ܟܝ:

450 That, when the story of His death occurred among her, she should not be sad.[87]
The death of the Son of God is what brings death to death,[88]
And His suffering what brings suffering to suffering for the one that knows Him.[89]
Sufferings suffered in Him when He suffered on Golgotha,
And death died in Him when He died, and it didn't hurt Him.
455 He has taught the church through Simon, the chief disciple,
That the report of His murder should be dear to her when it is spoken.[90]
With a reproof and a rebuke full of anger
He drove out bodily concerns from the disciple.
And He forbade Satan from planting within her
460 A weak anxiety afraid to confess the Son's death.
He took the disciple over to Himself from Satan,
When he was not afraid to hear rumors of crucifixion.
And he in whose name he was shamefully treated *[i.e. Satan]* left, since he was foreign,
And he took with him also the weak thoughts he had brought along.
465 Satan fled behind Jesus, but the disciple remained

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[87] Cf. *Hom.* 176.28, in Bedjan V, p. 642.

[88] The language about Jesus' death as the death of death is very common, e.g. *Hom.* 176.83, in Bedjan V, p. 645; Brock, *Sugyatha Mgabbyatha*, p. 70, text 14, str. 52. Jesus is also "the killer of death" (Aphrahat, *Dem.* XXII.4, 996.22). Jacob elsewhere adds that Jesus' death brought death to sin (*Hom.* 55.119–120, 137; Kollamparampil, *Homilies on the Resurrection*, pp. 52–55).

[89] Cf. Basil, *De spiritu sancto* 8.18 (B. Pruche, ed., *Basile de Césarée, Sur le Saint Ésprit*, 2nd ed., SC 17 [Paris: Éditions du Cerf, 1968], p. 308). This work of Basil was twice translated into Syriac, the first translation having been made before Jacob's death: D. G. K. Taylor, ed., *The Syriac Versions of the* De Spiritu Sancto *by Basil of Caesarea*, CSCO 576–577 (Leuven, 1998). Jacob elsewhere shows that Jesus' suffering makes death suffer (*Hom.* 176.239, in Bedjan V, p. 652).

[90] Cf. *Hom.* 176.36, in Bedjan V, p. 643.

450 ܡܨܦܝܢܘܬܐ ܕܐܦܝܣܛܝܡܘܢ ܒܬܪ ܟܠܗܘܢ:
ܘܐܦ ܡܨܝܥܘܬܐ ܒܫܘܠܡܐ ܡܫܟܚܐ ܟܬܒܘܗܝ ܟܬܒܐ:
ܡܢܐ ܟܬܒ ܡܫܠܐ ܕܒ ܫܠܡ ܒܗܘܐ ܟܠܗ ܟܬܒܐ ܕܟܬܒܐ:
ܐܦܠܐ ܟܬܒ ܡܢܝܢܐ ܕܒ ܡܢܝܢ ܒܗܘܐ ܠܐ ܐܬܐ:
ܟܬܒܐ ܕܟܬܒܐ ܕܐܬܒܪ ܡܢܝܢ ܐܝܟ ܐܬܡܬܒܪ:
455 ܘܢܗܘܐ ܘܫܡܥ ܟܝܢ ܠܟܘ ܘܡܠܟܐ ܡܐ ܘܡܠܡܫܠܗ:
ܡܢܝܢܘܬܐ ܐܝܟ ܕܥܠܐ ܘܡܟܝܐ ܕܥܝܢ:
ܠܢܘ ܫܡܥܐ ܕܥܝܢܐ ܡܢ ܐܬܡܬܒܪ:
ܡܟܡܠܐ ܕܟܬ ܠܟܘ ܘܠܐ ܢܩܘܡ ܟܐ:
ܕܢܐ ܕܢܐ ܘܘܫܐ ܢܩܘ ܡܢܝܢ ܒܚܢ:
460 ܡܟܐ ܟܠܐܡܬܒܪ ܡܡܟܐ ܕܩܘܡܡ ܡܢ ܡܠܐ:
ܒܠ ܠܐ ܘܫܐ ܢܡܬܐ ܠܟܢ ܕܡܦܠܐ:
ܐܦܐ ܕܐܢܠܟܢ ܟܡܬܐ ܡܢܐ ܘܢܡܢܐ ܕܐ:
ܡܡܬܐ ܢܟܬܐ ܐܝ ܫܩܡܟܐ ܕܩܐ ܕܐܢܐ:
ܢܢܐ ܡܠܐ ܟܡܠܐ ܢܩܘ ܐܦܐ ܐܬܡܬܒܪ:
465 ܡܘܡܡܐ ܕܢܐ ܒܗ ܡܠܟܐ ܕܡܦܠܐ:

In front of the Son, when he *[Simon]* took refuge in His crucifixion.
"Go, Satan!" not "Go, Simon!" is what was heard,
So the evil one went, but the apostle stayed to acknowledge His master.
The weak counsels that were of Satan fled from Simon,
470 But Peter remained, being the rock within the building.
The Son of God laid hold on His friend with the insult He'd cast,
And the hateful one fled, without having diverted the Son's path.[91]
He directed His face toward suffering undismayed: Luke 9:51
Blessed is the one who by his death brought to life all those asleep in Sheol!

The Homily on what our Lord said to Simon, "Get behind me, Satan," is ended.

[91] But, as Jacob says in *Hom.* 82.238 (Bedjan III, p. 346), he rejoiced in the attempt. See also 284 above.

ܐܠܐ ܡܠܟܐ ܟܐ ܐܠܐ ܡܚܝܢ ܡܚܡܐܝܐ ܕܐܠܗ:
ܡܐܐܠܐ ܟܡܐ ܡܢܐ ܡܟܝܢܐ ܢܘܢܐ ܐܢܐ.
ܡܚܬܐ ܢܢܐ ܕܡܐ ܡܠܟܐ ܕܐܢܐ ܡܢ ܡܚܝܢ:
ܡܢܐ ܕܐܐ ܢܢܐ ܢܐ ܡܢ ܢܢܐ ܟܝܐ ܝܝܢܐ.
470 ܟܝܢ ܕܐܐ ܕܢܣܡܐ ܢ ܟܬܐ ܕܢܐ ܐܢܐ:
506 ܡܢܐ ܡܐܐ ܕܐ ܢܢܡܐ ܕܐܐ ܐܡܢܐ ܐܢܐ.
ܐܢ ܡܢܡܐ ܟܡܟܐ ܢܡܐ ܕܐ ܡܡܐ:
ܢܝ ܐܚܡܐ ܐܝ ܟܡܟܐ ܡܢܝܢܐ ܐܡܢܐ.

ܡܟܡ ܟܐ ܡܢ ܐܡܢ ܡܢ ܟܡܝܢ:

ܐܠܐ ܡܟ ܟܡܟܐ ܡܠܟܐ.

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